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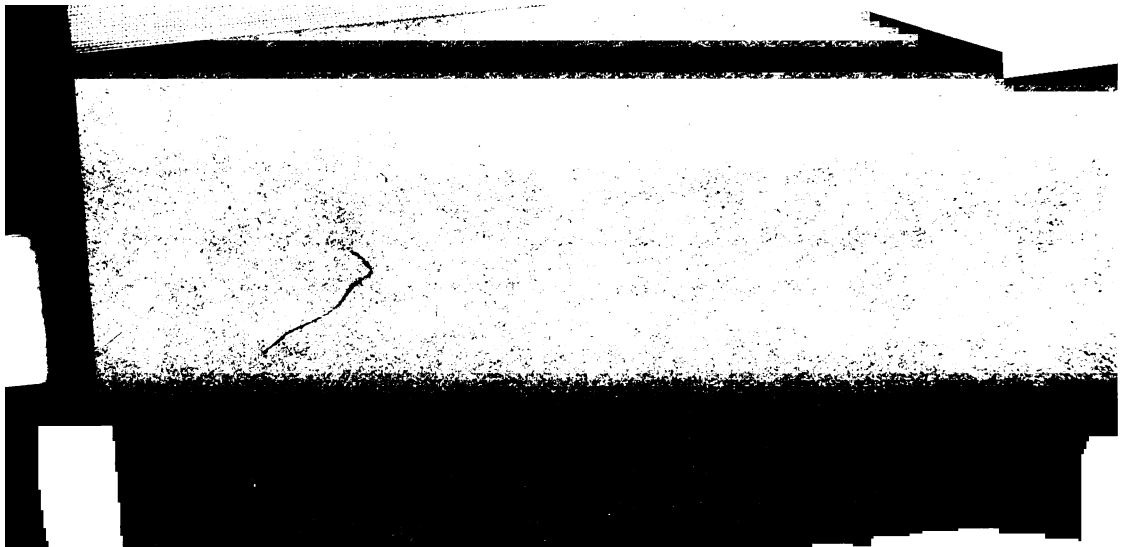

RASSELAS,

PRINCE OF ABISSINIA.

A TALE.

BY S. JOHNSON, L. L. D.

To which is prefixed a Life of the Author.

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ver remembered to have s
ere he produced a fine L
pe's Messiah. Pope read
nd returned it with this en
e writer of this poem will leav
r posterity, whether his or m
al." From his father's insolver
ntiness of his finances, he
leave Oxford before he had c
usual studies, and without a degr
ie university, he returned to Lit
little improvement of his prospe
after engaged as usher in a schoo
shire. But being unkindly treated
n of the school, he left it after a
in disgust. In 1735 he marri
Birmingham, much older than
not very engaging in person or
ie was possessed of 800*l.*; whi
n to fit up a house and open a
it this plan also failed for want
ient: he obtained only three s
whom was the celebrated
In 1737 he settled in
r several years, he derived
ployment and support, by w
leman's Magazine.
8, he published his "Lo
e poem, which laid the fou
It contains the most spir
nst tyranny and oppression,
ection for his own count

rest love of virtue.—In 1744, appeared his Life of Savage." The narrative is remarkly smooth and well disposed, the observans are just, and the reflections disclose the most recesses of the human heart.—"The nity of human Wishes," was produced in 49. It contains profound reflections: and e various instances of disappointment are diciously chosen, and strongly painted.—The Rambler" came out in 1750. In this rk Johnson is the great moral teacher of his ntrymen: his essays form a body of ethics: observations on life and manners are acute d instructive: and the papers, professedly tical, serve to promote the cause of literae. Every page shows a mind teeming with sical allusion, and poetical imagery.—In 5 he published his grand work, the "Dicnary of the English Language." This permance may properly be called the Mount as of English literature. The labour of ming it was immense; and the definitions hibit astonishing proofs of acuteness of inlect, and precision of language.—His "Lives the English Poets" were completed in 1. This is an eminently valuable work. judgment, taste, quickness in the discrimtion of motives, and his happy art of giving well known incidents the grace of novelty, the force of instruction, shine strongly in e narratives. Sometimes, however, his ourings receive a tinge from prejudice, and

his judgment is insensibly warped by the par
icularity of his private opinions.—He wrot
lso "The Idler," "Rasselas,"* "The Visi
n of Theodore," "A journey to the Wester
slands of Scotland," and many other works
which our limits will not allow us to charac
erize, or even to enumerate.

In 1783, the palsy gave Johnson warning o
he failure of his constitution. A melancholy
which in him was constitutional, and whic
ad harassed him more or less through ever
eriod of his life, joined to a very scrupulou
ense of duty, filled him with apprehension o
n event, which few men have had so good a
ight to meet with fortitude. The last days o
is existence were, however, less clouded by
gloomy fears; and he departed this life, in th
ear 1784, with resignation and comfortable
ope.

---

* The effect of Rasselas, and of Johnson
ther moral tales, is thus beautifully illustrat
y Mr. Courtenay in his "Poetical Review

mpressive truth, in splendid fiction drest,
Checks the vain wish, and calms the trou
breast;
)'er the dark mind a light celestial thr
And soothes the angry passions to repo
As oil effus'd illumes and smooths the
Vhen round the bark the swelling
sweep.

RASSELAS,

PRINCE OF ABISSINIA.

CHAP. 1.

Description of a Palace in a Valley.

YE who listen with credulity to the whispers fancy, and pursue with eagerness the phantoms of hope; who expect that age will perform the promises of youth, and that the sciencies of the present day will be supplied the morrow; attend to the history of Rasselas, prince of Abissinia.

Rasselas was the fourth son of the mighty emperor, in whose dominions the Father of waters begins his course; whose bounty pours out the streams of plenty, and scatters over all the world the harvests of Egypt.

According to the custom which has descended from age to age among the monarchs of the east zone, Rasselas was confined in a private place, with the other sons and daughters of

valty, till the order of succession
m to the throne.

which the wisdom or policy o
l destined for the residence of the
rinces, was a spacious valley in the
Amhara, surrounded on every
ountains, of which the summit
the middle part. The only passage
it could be entered was a cavern tha
der a rock, of which it has long bee
whether it was the work of nature o
industry. The outlet of the caver
ealed by a thick wood, and the mo
ened into the valley was closed w
ron, forged by the artificers of anc
assy, that no man could, without
gines, open or shut them.
he mountains on every side, riv
d that filled all the valley with
fertility, and formed a lake i
habited by fish of every specie
d by every fowl whom natu
dip the wing in water. Th
d its superfluities by a stream
dark cleft of the mountain
side, and fell with dreadful noi
to precipice till it was heard
s of the mountains wer
of the brooks we

the grass, or brouse the shrub, whether wild or tame, wandered in this extensive circuit, secured from beasts of prey by the mountains which confined them. On one part were flocks and herds feeding in the pastures, on another all the beasts of chase frisking on the lawns; the sprightly kid was bounding on the rocks, the subtle monkey frolicking in the trees, and the solemn elephant reposing in the shade. All the diversities of the world were brought together, the blessings of nature were collected, and its evils extracted and excluded.

The valley, wide and fruitful, supplied its inhabitants with the necessaries of life, and all delights and superfluities were added to the annual visit which the emperor paid his children, when the iron gate was opened to the sound of music; and during eight days every one that resided in the valley was required to propose whatever might make seclusion pleasant, to fill up the vacancies of attention, and heighten the tediousness of time. Every desire was immediately granted. All the artificers of pleasure were called to gladden the festivity; the musicians exerted the power of harmony, and the dancers showed their activity before the princes, in hope that they should pass their lives in this blissful captivity, to which those only were admitted whose performance was thought able to add novelty to variety. Such was the appearance of security and delight which this retirement afforded

ney to whom it was new, always desir
t might be perpetual; and as those
h the iron gate had once closed, we
r suffered to return, the effect of long
rience could not be known. Thus eve
produced new schemes of delight, a
competitors for imprisonment.

The palace stood on an eminence, rais
ut thirty paces above the surface of t
e. It was divided into many squares
ourts, built with greater or less magnificen
ccording to the rank of those for whom th
were designed. The roofs were turned i
rches of massy stone, joined by a cement t
grew harder by time, and the building s
rom century to century, deriding the sole
ains, and equinoctial hurricanes, without
of reparation.

This house, which was so large as
ully known to none but some ancient o
who successively inherited the secrets
lace, was built as if Suspicion herse
lictated the plan. To every room the
n open and a secret passage; every
ad a communication with the rest
rom the upper stories by private gall
y subterranean passages from the low
ments. Many of the columns had u
d cavities, in which a long race of
ad reposited their treasures. T
losed up the opening with marble,
ever to be removed but in the utm

es of the kingdom; and recorded their ac-
mulations in a book, which was itself con-
aled in a tower not entered but by the em-
ror, attended by the prince who stood next
succession.

CHAP. 2.

he discontent of Rasselas in the Happy Valley.

HERE the sons and daughters of Abissinia
ed only to know the soft vicissitudes of
easure and repose, attended by all that were
ilful to delight, and gratified with whatever
e senses can enjoy. They wandered in
rdens of fragrance, and slept in the fortresses
security. Every art was practised to make
em pleased with their own condition. The
ges who instructed them told them of nothing
t the miseries of public life, and described
l beyond the mountains as regions of calam-
, where discord was always raging, and
ere man preyed upon man.

To heighten their opinion of their own feli-
y, they were daily entertained with songs,
e subject of which was the *happy valley*.—
eir appetites were excited by frequent enu-
erations of different enjoyments, and revelry
d merriment was the business of every hour
om the dawn of morning to the close of ever

These methods were generally s
few of the princes had ever wished
their bounds, but passed their lives
viction that they had all within their
art or nature could bestow, and p
whom fate had excluded from this s
quillity, as the sport of chance and tl
misery.

Thus they rose in the mornin
down at night, pleased with each
with themselves; all but Rasselas,
twenty-sixth year of his age, beg
drew himself from their pastimes
blies, and to delight in solitary wa
lent meditation. He often sat be
covered with luxury, and forgot t
dainties that were placed before hi
abruptly in the midst of the song,
retired beyond the sound of musi
tendants observed the change, and
ed to renew his love of pleasure: he
their officiousness, repulsed their
and spent day after day on the b
vulets sheltered with trees, where
times listened to the birds in the
sometimes observed the fish play
stream, and anon cast his eyes up
tures and mountains filled with
which some were biting the he
some sleeping among the bushes.

This singularity in his humour
much observed. One of the sages

conversation he had formerly delighted, followed him secretly, in hope of discovering the cause of his disquiet. Rasselas, who knew not that any one was near him, having fixed his eyes upon the goats that were browsing among the rocks, began to compare their condition with his own.

"What," said he, "makes the difference between man and all the rest of the animal creation? Every beast that strays beside me has the same corporeal necessities with myself; he is hungry and crops the grass, he is thirsty and drinks the stream, his thirst and hunger are appeased, he is satisfied and sleeps; he rises again and is hungry, he is again fed and is at rest. I am hungry and thirsty like him, but when thirst and hunger cease I am not at rest: I am, like him, pained with want, but am not, like him, satisfied with fulness. The intermediate hours are tedious and gloomy; I long again to be hungry, that I may quicken my attention. The birds peck the berries or the corn, and fly away to the groves, where they sit in seeming happiness on the branches, and waste their lives in tuning one unvaried series of sounds. I likewise can call the lutanist and the singer; but the sounds that pleased me yesterday weary me to-day, and will grow yet more wearisome to-morrow. I can discover within me no power of perception which is not glutted with its proper pleasure, yet I do not feel myself delighted. Man sure

ome latent sense for which this plac
o gratification, or he has some desire
from sense which must be satisfie
he can be happy."
r this he lifted up his head, and seein
oon rising, walked towards the palace
passed through the fields, and saw th
ls around him, "Ye," said he, "are hap
ed not envy me that walk thus amc
urdened with myself; nor do I, ye g
ings, envy your felicity; for it is not
y of man. I have many distresses f
ye are free: I fear pain when I d
; I sometimes shrink at evils reco
d sometimes start at evils anticip
the equity of Providence has ba
ar sufferings with peculiar enjoym
th observations like these the
ed himself as he returned, utterin
plaintive voice, yet with a look t
feel some complacenc

CHAP. 3.

The wants of him that wants nothing.

ON the next day his old instructor, imagining that he had now made himself acquainted with his disease of mind, was in hope of curing it by counsel, and officiously sought an opportunity of conference, which the prince, having long considered him as one whose intellects were exhausted, was not very willing to afford. "Why," said he, "does this man thus intrude upon me? Shall I be never suffered to forget those lectures which pleased only while they were new, and to become new again must be forgotten?" He then walked into the wood, and composed himself to his usual meditations; when before his thoughts had taken any settled form, he perceived his pursuer at his side, and was at first prompted by his impatience to go hastily away; but, being unwilling to offend a man whom he had once reverenced and still loved, he invited him to sit down with him on the bank.

The old man, thus encouraged, began to lament the change which had been lately observed in the prince, and to inquire how he so often retired from the pleasures of the palace to loneliness and silence. "I fly from pleasure," said the prince, "because pleasure has ceased to please; I am lonely because I am miserable.

and am unwilling to cloud with r
the happiness of others." "You,
sage, "are the first who has comp
sery in the *happy valley*. I hop
you that your complaints have n
You are here in full possession c
emperor of Abissinia can bestow;
ther labour to be endured nor c
dreaded, yet here is all that labo
can procure or purchase. Look r
me which of your wants is witho
you want nothing how are you un

"That I want nothing," said th
that I know what I want is
of my complaint. If I had any
I should have a certain wish
would excite endeavour, and I sh
repine to see the sun move so sl
the western mountain, or lament
breaks, and sleep will no longer h
myself. When I see the kids ar
chasing one another, I fancy tha
happy if I had something to p
possessing all that I can want, I
and one hour exactly like another
the latter is still more tedious tha
Let your experience inform me
may now seem as short as in m
while nature was yet fresh, and e
showed me what I never had obse
I have already enjoyed too muc
something to desire.

The old man was surprised at this new species of affliction, and knew not what to reply, yet was unwilling to be silent. "Sir," said he, "if you had seen the miseries of the world, you would know how to value your present state." "Now," said the prince, "you have given me something to desire; I shall long to see the miseries of the world, since the sight of them is necessary to happiness."

CHAP. 4.

The Prince continues to grieve and muse.

AT this time the sound of music proclaimed the hour of repast, and the conversation was concluded. The old man went away sufficiently discontented, to find that his reasonings had produced the only conclusion which they were intended to prevent. But in the decline of life, shame and grief are of short duration; whether it be that we bear easily what we have borne long, or that, finding ourselves in age less regarded, we less regard others; or, that we look with slight regard upon afflictions, to which we know that the hand of death is about to put an end.

The prince, whose views were extended to a wider space, could not speedily quiet his emotions. He had been before terrified at the

length of life which nature promised *h*
cause he considered that in a long ti*me*
must be endured; he now rejoiced in his
because in many years much might be d*o*

This first beam of hope, that had bee
darted into his mind, rekindled youth
cheeks, and doubled the lustre of his e
He was fired with the desire of doing
thing, though he knew not yet with di
ness, either end or means.

He was now no longer gloomy and uns
but, considering himself as master of a
stock of happiness, which he could enjo
by concealing it, he affected to be busy
schemes of diversion, and endeavour
make others pleased with the state of
he himself was weary. But pleasures nev
be so multiplied or continued, as not to
much of life unemployed; there were
hours, both of the night and day, whi
could spend without suspicion in s*o*
thought. The load of life was much li*g*
ed: he went eagerly into the assemblie
cause he supposed the frequency of hi
sence necessary to the success of his pur*p*
he retired gladly to privacy, because h
now a subject of thought.

His chief amusement was to picture t*o*
self that world which he had never see
place himself in various conditions; to
tangled in imaginary difficulties, and to
gaged in wild adventures; but his benev*o*

always terminated his projects in the relief of distress, the detection of fraud, the defeat of oppression, and the diffusion of happiness.

Thus passed twenty months of the life of Rasselas. He busied himself so intensely in visionary bustle, that he forgot his real solitude; and, amidst hourly preparations for the various incidents of human affairs, neglected to consider by what means he should mingle with mankind.

One day, as he was sitting on a bank, he feigned to himself an orphan virgin robbed of her little portion by a treacherous lover, and crying after him for restitution and redress. So strongly was the image impressed upon his mind, that he started up in the maid's defence, and run forward to seize the plunderer with all the eagerness of real pursuit. Fear naturally quickens the flight of guilt. Rasselas could not catch the fugitive with his utmost efforts; but, resolving to weary by perseverance him whom he could not surpass in speed, he pressed on till the foot of the mountain stopped his course.

Here he recollected himself, and smiled at his own useless impetuosity. Then raising his eyes to the mountain, "This," said he, "is the fatal obstacle that hinders at once the enjoyment of pleasure, and the exercise of virtue. How long is it that my hopes and wishes have flown beyond this boundary of my life, which yet I never have attempted to surmount!"

Struck with this reflection he sat do
muse; and remembered, that since he
resolved to escape from his confinemen
sun had passed twice over him in his a
course. He now felt a degree of regret
which he had never been before acquai
He considered how much might have
done in the time which had passed, and
nothing real behind it. He compared tw
months with the life of man. "In life," sai
"is not to be counted the ignorance of i
cy, or imbecility of age. We are long be
we are able to think, and we soon cease
the power of acting. The true period of hu
existence may be reasonably estimate
forty years, of which I have mused awa
four and twentieth part. What I have
was certain, for I have certainly possesse
but of twenty months to come who can a
me?"

The consciousness of his own folly pie
him deeply, and he was long before he c
be reconciled to himself. "The rest of
time," said he, "has been lost by the crin
folly of my ancestors, and the absurd ins
tions of my country. I remember it
disgust, yet without remorse: but the mo
that have passed since new light darted
my soul, since I formed a scheme of rea
ble felicity, have been squandered by my
fault. I have lost that which can never b
stored: I have seen the sun rise and se

twenty months, an idle gazer on the light of heaven. In this time the birds have left the nest of their mother, and committed themselves to the woods and to the skies: the kid has forsaken the teat, and learned by degrees to climb the rocks in quest of independent sustenance: I only have made no advances, but am still helpless and ignorant. The moon, by more than twenty changes, admonished me of the flux of life; the stream that rolled before my feet upbraided my inactivity. I sat counting on intellectual luxury, regardless alike of the examples of the earth, and the instructions of the planets. Twenty months are passed, who shall restore them?"

These sorrowful meditations fastened upon his mind; he passed four months in resolving to lose no more time in idle resolves, and was awakened to more vigorous exertion, by hearing a maid, who had broken a porcelain cup, remark, that what cannot be repaired is not to be regretted.

This was obvious; and Rasselas reproached himself that he had not discovered it, having often known, or not considered, how many useful hints are obtained by chance, and how often the mind, hurried by her own ardour to distant views, neglects the truths that lie open before her. He for a few hours regretted his regret, and from that time bent his whole mind upon the means of escaping from the valley of happiness.

RASSELAS.

CHAP. 5.

The Prince meditates his Escape.

HE now found it would be very difficult t
fect that which it was very easy to suppos
fected. When he looked round about hin
e saw himself confined by the bars of natur
which had never yet been broken, and by th
gate, through which none that once had passe
it were ever able to return. He was now in
patient as an eagle in a grate. He passe
week after week in clambering the mountain
to see if there was any aperture which th
bushes might conceal, but found all the sum
mits inaccessible by their prominence. Th
iron gate he despaired to open; for it was no
only secured with all the power of art, but wa
always watched by successive sentinels, a
was by its position exposed to the perpetu
observation of all the inhabitants.

He then examined the cavern through wh
the waters of the lake were discharged; a
looking down at a time when the sun sh
strongly upon its mouth, hs discovered it t
full of broken rocks, which, though they
mitted the stream to flow through many na
passages, would stop any body of solid
He returned discouraged and dejected,
having now known the blessing of hop
solved never to despair.

In these fruitless searches he spent [illegible] months. The time, however, passed cheerfully away; in the morning he rose with new hope, in the evening applauded his own diligence, and in the night slept sound after his fatigue. He met a thousand amusements which beguiled his labour, and diversified his thoughts. He discerned the various instincts of animals, and properties of plants, and found the place replete with wonders, of which he purposed to solace himself with the contemplation, if he should never be able to accomplish his flight; rejoicing that his endeavours, though yet unsuccessful, had supplied him with a source of inexhaustible inquiry.

But his original curiosity was not yet abated; he resolved to obtain some knowledge of the ways of men. His wish still continued, but his hope grew less. He ceased to survey any longer the walls of his prison, and spared to search by new toils for interstices which he knew could not be found, yet determined to keep his design always in view, and lay hold on any expedient that time should offer.

CHAP 6.

A Dissertation on the Art of Flying.

AMONG the artists that had been allure into the happy valley, to labour for the accon modation and pleasure of its inhabitants, was man eminent for his knowledge of the m chanic powers, who had contrived many e gines both of use and recreation. By a whe which the stream turned, he forced the wat into a tower, whence it was distributed to a the apartments of the palace. He erected pavilion in the garden, around which he ke the air always cool by artificial showers. Or of the groves, appropriated to the ladies, w ventilated by fans, to which the rivulet th run through it gave a constant motion; ar instruments of soft music were placed at pr per distances, of which some played by th impulse of the wind, and some by the pow of the stream.

This artist was sometimes visited by Rass las, who was pleased with every kind of knov ledge, imagining that the time would com when all his acquisitions should be of use t him in the open world. He came one day t amuse himself in his usual manner, and foun the master busy in building a sailing chario he saw that the design was practicable upc *a level surface*, and with expressions of gre

esteem, solicited its completion. The wo
nan was pleased to find himself so much
arded by the prince, and resolved to gain
igher honours. "Sir," said he, "you ha
een but a small part of what the mecha
ciences can perform. I have been long
pinion, that instead of the tardy conveyance
hips and chariots, man might use the swift
nigration of wings; that the fields of air ar
pen to knowledge, and that only ignorance
nd idleness need crawl upon the ground."

This hint rekindled the prince's desire of
assing the mountains; having seen what the
nechanist had already performed, he was
rilling to fancy that he could do more; yet
esolved to inquire further before he suffered
ope to afflict him by disappointment. "I am
raid," said he to the artist, "that your im-
gination prevails over your skill, and that you
ow tell me rather what you wish, than what
know. Every animal has his element as-
ned him; the birds have the air, and man
beasts the earth." "So," replied the me-
ist, "fishes have the water, in which yet
s can swim by nature, and men by art.
hat can swim need not despair to fly: to
is to fly in a grosser fluid, and to fly is to
in a subtler. We are only to propor-
ur power of resistance to the different
y of matter through which we are to
You will be necessarily upborn by the
you can renew any impulse upon it.

faster than the air can recede from the p
sure."

"But the exercise of swimming," said
prince, "is very laborious; the strongest li
are soon wearied: I am afraid the act of flyi
will be yet more violent, and wings will be
no great use, unless we can fly further than w
can swim."

"The labour of rising from the ground
said the artist, "will be great, as we see it
the heavier domestic fowls; but as we mou
higher, the earth's attraction, and the body
gravity will be gradually diminished, till w
shall arrive at a region where the man w
float in the air without any tendency to fall:
care will be necessary but to move forward
which the gentlest impulse will effect. Yo
sir, whose curiosity is so extensive, will easi
conceive with what pleasure a philosophe
furnished with wings, and hovering in the sk
would see the earth, and all its inhabitant
rolling beneath him, and presenting to hi
successively, by its diurnal motion, all t
countries within the same parallel. How mu
it amuse the pendant spectator to see the mo
ing scene of land and ocean, cities and desart
to survey with equal security the marts
trade, and the fields of battle; mountai
infested by barbarians, and fruitful regio
gladdened by plenty, and lulled by peac
How easily shall we then trace the Nile throu
all his passage; pass over to distant regio

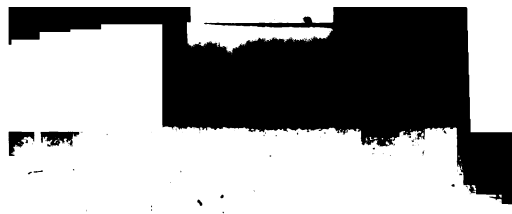
nd examine the face of nature from one
remity of the earth to the other!"

"All this," said the prince, "is much to
esired; but I am afraid that no man will
ble to breathe in these regions of speculat
nd tranquillity. I have been told that re
ration is difficult upon lofty mountains,
rom these precipices, though so high as
roduce great tenuity of air, it is very easy
all: therefore I suspect that from any heig
here life can be supported, there may be dan
ger of too quick descent."

"Nothing," replied the artist, "will ever be
attempted, if all possible objections must be
first overcome. If you will favour my project,
I will try the first flight at my own hazard. I
ave considered the structure of all volant
nimals, and find the continuity of the bat's
ings most easily accommodated to the human
rm. Upon this model I shall begin my task
morrow, and in a year expect to tower into
air beyond the malice and pursuit of man.
I will work only on this condition, that the
shall not be divulged, and that you shall
equire me to make wings for any but our-
lves."

"Why," said Rasselas, "should you envy
s so great an advantage? All skill ought
exerted for universal good: every man
wed much to others, and ought to repay
indness that he has received."

men were all virtuous," returned the ar



ist, "I should with great alacrity teach *the* all to fly. But what would be the security the good, if the bad could at pleasure inva them from the sky? against an army sailir through the clouds, neither walls, nor mou tains, nor seas could afford any security. flight of northern savages might hover in th wind, and light at once with irresistible vi lence upon the capital of a fruitful region th was rolling under them. Even this valle the retreat of princes, the abode of happines might be violated by the sudden descent some of the naked nations that swarm on th coast of the southern seas."

The prince promised secrecy, and waite for the performance, not wholly hopeless success. He visited the work from time time, observed its progress, and remarke many ingenious contrivances to facilitate m tion, and unite levity with strength. The ar ist was every day more certain that he shou leave vultures and eagles behind him, ar the contagion of his confidence seized upon th prince.

In a year the wings were finished, and, on morning appointed, the maker appeared fu nished for flight on a little promontory; h waved his pinions awhile to gather air, the leaped from his stand, and in an instant droppe into the lake. His wings, which were of n use in the air, sustained him in the water, ar *the prince drew him* to land, half dead wi *terror and vexation.*

CHAP. 7.

The Prince finds a Man of Learning.

THE prince was not much afflicted by this disaster, having suffered himself to hope for a better event, only because he had no other means of escape in view. He still persisted in design to leave the happy valley by the first opportunity.

His imagination was now at a stand; he had no prospect of entering into the world; and notwithstanding all his endeavours to support himself, discontent by degrees preyed upon him, and he began again to lose his thoughts in sadness, when the rainy season, which in those countries is periodical, made it inconvenient to wander in the woods.

The rain continued longer and with more violence than had been ever known: the clouds hung on the surrounding mountains, and the torrents streamed into the plain on every side, because the cavern was too narrow to discharge the water. The lake overflowed its banks, and all the low level of the valley was covered with the inundation. The eminence on which the palace was built, and some other spots of rising ground, were all that the eye could now discover. The herds and flocks left the pastures, and both the wild beasts and the tame retreated to the mountains.

This inundation confined all the prince
domestic amusements, and the attention
Rasselas was particularly seized by a po
which Imlac rehearsed, upon the various co
ditions of humanity. He commanded the po
to attend him in his apartment, and recite h
verses a second time; then entering into f
miliar talk, he thought himself happy in havi
found a man who knew the world so well, a
could so skilfully paint the scenes of life. H
asked a thousand questions about things,
which, though common to other mortals, h
confinement from childhood had kept him
stranger. The poet pitied his ignorance a
loved his curiosity, and entertained him fro
day to day with novelty and instruction, so th
the prince regretted the necessity of slee
and longed till the morning should renew h
pleasure.

As they were sitting together, the prin
commanded Imlac to relate his history, and
tell by what accident he was forced, or by wh
motive induced to close his life in the hap
valley. As he was going to begin his narrati
Rasselas was called to a concert, and oblig
to restrain his curiosity till the evening.

CHAP. 8.

The History of Imlac.

E close of the day is, in the regions of
rid zone, the only season of diver-
entertainment, and it was therefore
ht before the music ceased, and the
es retired. Rasselas then called for
panion, and required him to begin the
his life.

r," said Imlac, "my history will not be
the life that is devoted to knowledge
silently away, and is very little diversi-
events. To talk in public, to think in
le, to read and hear, to inquire and an-
inquiries, is the business of a scholar.
nders about the world without pomp or
and is neither known nor valued but by
ke himself.

was born in the kingdom of Goiama, at
at distance from the fountain of the
My father was a wealthy merchant.
raded between the inland countries of
and the ports of the Red Sea. He was
, frugal, and diligent, but of mean
ights and narrow comprehension: he
d only to be rich, and to conceal his
lest he should be spoiled by the gov-
of the province."

rely," said the prince, "my father must

be negligent of his charge, if any man
dominions dares take that which belon
another. Does he not know that kings
accountable for injustice permitted as we
done? If I were emperor, not the meane
my subjects should be oppressed with i
nity. My blood boils when I am told t
merchant durst not enjoy his honest gain
fear of losing them by the rapacity of p
Name the governor who robbed the pe
that I may declare his crimes to the em
or."

"Sir," said Imlac, "your ardour is th
tural effect of virtue animated by youth
time will come when you will acquit you
ther, and perhaps hear with less impatien
the governor. Oppression is, in the Abissi
dominions, neither frequent nor tolerated;
no form of government has been yet disco
ed, by which cruelty can be wholly preven
Subordination supposes power on one p
and subjection on the other; and if power
in the hands of men it will sometimes
abused. The vigilance of the supreme ma
trate may do much, but much will still rem
undone. He can never know all the crim
that are committed, and can seldom punish
that he knows."

"This," said the prince, "I do not und
stand, but I had rather hear thee than disp
Continue thy narration."

"*My father,*" proceeded Imlac, "origina

intended that I should have no other education than such as might qualify me for commerce; and discovering in me great strength of memory, and quickness of apprehension, often declared his hope that I should be some time the richest man in Abissinia."

"Why," said the prince, "did thy father desire the increase of his wealth, when it was already greater than he durst discover or enjoy? I am unwilling to doubt thy veracity, yet inconsistencies cannot both be true."

"Inconsistencies," answered Imlac, "cannot both be right, but imputed to man, they may both be true. Yet diversity is not inconsistency. My father might expect a time of greater security. However, some desire is necessary to keep life in motion; and he whose wishes are supplied, must admit those of chance."

"This," said the prince, "I can in some measure conceive. I repent that I interrupted thee."

"With this hope," proceeded Imlac, "he sent me to school; but when I had once found the delight of knowledge, and felt the pleasure of intelligence, and the pride of invention, I began eagerly to despise riches, and determined to disappoint the purpose of my father, whose avarice of conception raised my pity. I was seventeen years old before his tenderness would expose me to the fatigue of travel, in which I had been instructed, by successive

masters, in all the literature of my
country. As every hour taught me some
new, I lived in a continual course of grat
tions; but, as I advanced towards manho
lost much of the reverence with which I
been used to look on my instructors;
cause, when the lesson was ended, I
not find them wiser or better than com
men.

"At length my father resolved to ini
me in commerce, and opening one of his
terranean treasures, counted out ten thou
pieces of gold. This, young man, said h
the stock with which you must negociate
began with less than the fifth part, and
see how diligence and parsimony have inc
ed it. This is your own to waste or to
prove. If you squander it by negligenc
caprice, you must wait for my death be
you will be rich: if in four years you do
your stock, we will thenceforward let su
dination cease, and live together as friends
partners; for he shall always be equal
me, who is equally skilled in the art of g
ing rich.

"We laid our money upon camels,
cealed in bales of cheap goods, and trav
to the shore of the Red sea. When I
my eye on the expanse of waters, my h
bounded like that of a prisoner escaped.
an unextinguishable curiosity kindle in
mind, and resolved to snatch this opport

ing the manners of other nations, and of
ng sciences unknown in Abissinia.
remembered that my father had obliged
the improvement of my stock, not by a
e which I ought not to violate, but by a
which I was at liberty to incur; and
determined to gratify my predomi-
e, and by drinking at the fountains of
dge to quench the thirst of curiosity.
I was supposed to trade without con-
with my father, it was easy for me to
acquainted with the master of a ship,
ocure a passage to some other country,
motives of choice to regulate my voy-
was sufficient for me that, wherever I
ed, I should see a country which I had
before. I therefore entered a ship
Surat, having left a letter to my fa-
ining my intention.

CHAP. 9.

The History of Imlac continued.

EN I first entered upon the world
, and lost sight of land I looked
out me with pleasing terror, and
my soul enlarged by the boundless
ts, imagined that I could gaze round
without satiety; but, in a short time,

I grew weary of looking on barren unifo
ity, where I could only see again wha
had already seen. I then descended into t
ship, and doubted for a while whether all
future pleasures would not end like this
disgust and disappointment. Yet, surely, a
I, the ocean and the land are very differen
the only variety of water is rest and moti
but the earth has mountains and vallies, deser
and cities: it is inhabited by men of differ
customs and contrary opinions; and I w
hope to find variety in life, though I shou
miss it in nature.

"With this thought I quieted my mind, a
amused myself during the voyage, sometim
by learning from the sailors the art of navig
tion, which I have never practised, and som
times by forming schemes for my conduct
different situations, in not one of which I ha
been ever placed.

"I was almost weary of my naval amus
ments when we landed safely at Surat. I
cured my money, and purchasing some co
modities for show, joined myself to a carav
that was passing into the inland country. M
companions, for some reason or other, conje
turing that I was rich, and, by my inquir
and admiration, finding that I was ignoran
considered me as a novice whom they had
right to cheat, and who was to learn at t
usual expense the art of fraud. They expos
me to the theft of sevants, and the exactio

of officers, and saw me plundered upon false pretences, without any advantage to themselves, but that of rejoicing in the superiority of their own knowledge.

"Stop a moment," said the prince. "Is there such depravity in man, as that he should injure another without benefit to himself? I can easily conceive that all are pleased with superiority, but your ignorance was merely accidental, which being neither your crime nor your folly, could afford them no reason to applaud themselves; and the knowledge which they had, and which you wanted, they might as effectually have shown by warning as betraying you."

"Pride," said Imlac, "is seldom delicate, it will please itself with very mean advantages; and envy feels not its own happiness but when it may be compared with the misery of others. They were my enemies, because they grieved to think me rich; and my oppressors, because they delighted to find me weak."

"Proceed," said the prince: "I doubt not of your facts which you relate, but imagine that you impute them to mistaken motives."

"In this company," said Imlac, "I arrived at Agra, the capital of Indoston, the city in which the Great Mogul commonly resides. I applied myself to the language of the country, and in a few months was able to converse with the inhabitants men; some of whom I found morose and reserved, and others easy and communi-

cative; some were unwilling to teach an what they had with difficulty learned th selves; and some showed that the end of t studies was to gain the dignity of instruct

"To the tutor of the young princes I commended myself so much, that I was sented to the emperor as a man of unc mon knowledge. The emperor asked many questions concerning my country, my travels; and though I cannot now re lect any thing that he uttered above the p er of a common man, he dismised me as ished at his wisdom, and enamoured of goodness.

"My credit was now so high, that merchants with whom I had travelled, ap ed to me for recommendations to the la of the court. I was surprised at their c dence of solicitation, and gently reproac them with their practices on the road. T heard me with cold indifference, and sho no tokens of shame or sorrow.

"They then urged their request with offer of a bribe; but what I would not do kindness, I would not do for money; and fused them, not because they had injured but because I would not enable them to jure others; for I knew they would l made use of my credit to cheat those should buy their wares.

"Having resided at Agra till there wa *more* to be learned, I travelled into Pe

I saw many remains of ancient magn
e, and observed many new accommod
f life. The Persians are a nation en
social, and their assemblies afford
ily opportunities of remarking chara
manners, and of tracing human n
hrough all its variations.
rom Persia I passed into Arabia, whe
nation at once pastoral and warlik
e without any settled habitation; who
ealth is their flocks and herds; a
have yet carried on, through all ag
reditary war with all mankind, thou
either covet nor envy their possessions

CHAP. 10.

s History continued. A Dissertatio upon poetry.

WHEREVER I went, I found that p
was considered as the highest learnin
egarded with a veneration somewh
aching to that which man would p
e angelic nature. And yet it fills m
wonder, that, in almost all countries, t
ancient poets are considered as the be
ver it be that every other kind of kno
is an acquisition gradually attained, a
is a gift conferred at once; or that t

first poetry of every nation surprized the a novelty, and retained the credit by ac which it received by accident at first whether, as the province of poetry is scribe nature and passion, which are all the same, the first writers took possessi the most striking objects for description, the most probable occurrences for fiction left nothing to those that followed them transcription of the same events, and combinations of the same images. What be the reason, it is commonly observed, the early writers are in possession of nu and their followers of art: that the first e in strength and invention, and the latt elegance and refinement.

"I was desirous to add my name to illustrious fraternity. I read all the poe Persia and Arabia, and was able to repea memory the volumes that are suspend the mosque of Mecca; but I soon found no man was ever great by imitation. M sire of excellence impelled me to transfe attention to nature and to life. Nature to be my subject, and men to be my audi I could never desribe what I had not s I could not hope to move those with de or terror, whose interests and opinions I not understand.

"Being now resolved to be a poet, I every thing with a new purpose; my sp *of attention* was suddenly magnified: no

knowledge was to be overlooked. I ranged mountains and deserts for images and resemblances, and pictured upon my mind every tree of the forest, and flower of the valley. I observed with equal care the crags of the rock and the pinnacles of the palace. Sometimes I listened along the mazes of the rivulet, and sometimes watched the changes of the summer clouds. To a poet nothing can be useless. Whatever is beautiful, and whatever is dreadful, must be familiar to his imagination: he must be conversant with all that is great or vast or elegantly little. The plants of the garden, the animals of the wood, the minerals of the earth, and meteors of the sky, must all concur to store his mind with inexhaustible variety; for every idea is useful for the enforcement or decoration of moral or religious truth; and he who knows most, will have most power of diversifying his scenes, and of gratifying his reader with remote allusions and unexpected instruction.

"All the appearances of nature I was therefore careful to study, and every country which I have surveyed has contributed something to my poetical powers."

"In so wide a survey," said the prince, "you must surely have left much unobserved. I have lived, till now, within the circuit of these mountains, and yet cannot walk abroad without the sight of something which I had never beheld before, or never heeded."

"The business of a poet," said Imlac examine, not the individual, but the s to remark general properties and la pearances: he does not number the of the tulip, or describe the different sh the verdure of the forest. He is to ex his portraits of nature such promin striking features, as recal the original t mind; and must neglect the minuter di nations, which one may have remark another have neglected, for those ch istics which are alike obvious to vigila carelessness.

"But the knowledge of nature is o the task of a poet; he must be acquaint wise with all the modes of life. His ter requires that he estimate the ha and misery of every condition; obse power of all the passions in all their co tions, and trace the changes of the mind as they are modified by various tions and accidental influences of cli custom, from the sprightliness of in the despondence of decrepitude. H divest himself of the prejudices of hi country; he must consider right an in their abstracted and invariable s must disregard present laws and opini rise to general and transcendental truth will always be the same: he must th content himself with the slow prog *his name,* contemn the applause of

and commit his claims to the justice posterity. He must write as the interpreter nature, and the legislator of mankind, and consider himself as presiding over the thoughts manners of future generations, as a being superior to time and place.

His labour is not yet at an end: he must many languages and many sciences; that his style may be worthy of his subject, must by incessant practice, familiarize himself every delicacy of speech and of harmony."

CHAP. 11.

The Narrative continued. A Hint on Pilgrimage.

IMLAC now felt the enthusiastic fit, and was proceeding to aggrandize his own profession, when the prince cried out, "Enough! Thou hast convinced me that no human being can ever be a poet. Proceed with thy narrative."

"To be a poet," said Imlac, "is indeed very difficult." "So difficult," returned the prince, that I will at present hear no more of his labours. Tell me whither you went when you had seen Persia."

"From Persia," said the poet, "I travel
through Syria, and for three years reside
Palestine, where I conversed with great
bers of the northern and western nation
Europe; the nations which are now in
session of all power and knowledge; wh
armies are irresistible, and whose fleets c
mand the remotest parts of the globe. W
I compared these men with the natives of
own kingdom, and those that surround
they appeared almost another order of bei
In their countries it is difficult to wish for
thing that may not be obtained: a thous
arts, of which we never heard, are continu
labouring for their convenience and pleasu
and whatever their own climate has den
them, is supplied by their commerce."

"By what means, said the prince, are
Europeans thus powerful; or why, since th
can so easily visit Asia and Africa for tr
or conquest, cannot the Asiatics and Afri
invade their coasts, plant colonies in th
ports, and give laws to their natural princ
The same wind that carries them back wo
bring us thither."

"They are more powerful, sir, than we
answered Imlac, "because they are wis
knowledge will always predominate over
norance, as man governs the other anim
But why their knowledge is more than ou
I know not what reason can be given, but
unsearchable will of the Supreme Being."

"When," said the prince with a sigh, "shall I be able to visit Palestine, and mingle with the mighty confluence of nations? Till that happy moment shall arrive, let me fill up the time with such representations as thou canst give me. I am not ignorant of the motive that assembles such numbers in that place, and cannot but consider it as the centre of wisdom and piety to which the best and wisest men of every land must be continually resorting."

"There are some nations," said Imlac, "that send few visitants to Palestine; for many numerous and learned sects in Europe consider pilgrimage as superstitious, or deride it as ridiculous."

"You know," said the prince, "how little my life has made me acquainted with diversity of opinions: it will be too long to hear the arguments on both sides; you, that have considered them, tell me the result."

"Pilgrimage," said Imlac, "like many other acts of piety, may be reasonable or superstitious, according to the principles upon which it is performed. Long journies in search of truth are not commanded. Truth, such as is necessary to the regulation of life, is always found where it is honestly sought. Change of place is no natural cause of the increase of piety, for it inevitably produces dissipation of mind. Yet since men go every day to view the fields where great actions have been per-

formed, and return with stronger impressio
of the event, curiosity of the same kind w
naturally dispose us to view that coun
whence our religion had its beginning; a
I believe no man surveys those awful scen
without some confirmation of holy resoluti
That the Supreme Being may be more ea
propitiated in one place than in another,
the dream of idle superstition; but that so
places may operate upon our own mind
an uncommon manner, is an opinion wh
hourly experience will justify. He who d
poses that his vices may be more successfu
combated, in Palestine, will, perhaps, f
himself mistaken, yet he may go thither wi
out folly: he who thinks they will be m
freely pardoned, dishonours at once his rea
and religion."

"These," said the prince, "are European
tinctions. I will consider them another ti
What have you found to be the effect
knowledge? Are those nations happier t
we?"

"There is so much infelicity," said the
et, "in the world, that scarce any man has
sure from his own distresses to estimate
comparative happiness of others. Knowle
is certainly one of the means of pleasure, a
confessed by the natural desire which ev
mind feels of increasing its ideas. Ignora
is mere privation, by which nothing can
produced: it is a vacuity in which the s

motionless and torpid for want of attrac-
; and, without knowing why, we always
ice when we learn, and grieve when we
get. I am therefore inclined to conclude,
if nothing counteracts the natural conse-
ace of learning, we grow more happy as
minds take a wider range.

In enumerating the particular comforts
fe, we shall find many advantages on the
of the Europeans. They cure wounds
diseases with which we languish and per-
We suffer inclemencies of weather which
can obviate. They have engines for
despatch of many laborious works, which
must perform by manual industry. There
ch communication between distant places,
one friend can hardly be said to be
nt from another. Their policy removes
public inconveniences: they have roads
through their mountains, and bridges laid
their rivers. And, if we descend to the
vacies of life, their habitations are more
modious, and their possessions are more
ure."

"They are surely happy," said the prince,
o have all these conveniences, of which I
y none so much as the facility with which
arated friends interchange their thoughts."

"The Europeans," answered Imlac, "are
unhappy than we, but they are not happy.
man life is every where a state in which
ch is to be endured, and little to be enjoyed."

CHAP. 12.

The Story of Imlac continued.

"I AM not yet willing," said the prin
"to suppose that happiness is so parsim
ously distributed to mortals; nor can beli
but that, if I had the choice of life, I shoul
able to fill every day with pleasure. I wo
injure no man, and should provoke no res
ment: I would relieve every distress, a
should enjoy the benedictions of gratitu
I would choose my friends among the wi
and my wife among the virtuous; and the
fore should be in no danger from treachery
unkindness. My children should, by my ca
be learned and pious, and would repay to
age what their childhood had received. Wh
would dare to molest him who might call
every side to thousands enriched by his be
ty, or assisted by his power? And why shou
not life glide quietly away in the soft recip
cation of protection and reverence? All t
may be done without the help of European re
finements, which appear by their effects to
rather specious than useful. Let us lea
them, and pursue our journey."

"From Palestine," said Imlac, "I passe
through many regions of Asia; in the mor
civilized kingdoms as a trader, amongst the
barbarians of the mountains as a pilgrim. At

last I began to long for my native country, that I might repose after my travels and fatigues, in the places where I had spent my earliest years, and gladden my old companions with the recital of my adventures. Often did I figure to myself those with whom I had sported away the gay hours of dawning life, sitting round me in its evening, wondering at my tales, and listening to my counsels.

"When this thought had taken possession of my mind, I considered every moment as wasted which did not bring me nearer to Abissinia. I hastened into Egypt, and notwithstanding my impatience, was detained ten months in the contemplation of its ancient magnificence, and in inquiries after the remains of its ancient learning. I found in Cairo a mixture of all nations; some brought thither by the love of knowledge, some by the hope of gain, and many by the desire of living after their own manner without observation, and of lying hid in the obscurity of multitudes: for in a city, populous as Cairo, it is possible to obtain at the same time the gratification of society, and the secrecy of solitude.

"From Cairo I travelled to Suez, and embarked on the Red sea, passing along the coast till I arrived at the port from which I had departed twenty years before. Here I joined myself to a caravan, and re-entered my native country.

"I now expected the caresses of my kins-

men, and the congratulations of my frie
and was not without hope that my fat
whatever value he had set upon riches, w
own with gladness and pride a son who
able to add to the felicity and honour of
nation. But I was soon convinced that
thoughts were vain. My father had been
fourteen years, having divided his w
among my brothers, who were remove
some other provinces. Of my compa
the greater part was in the grave; of the
some could with difficulty remember me,
some considered me as one corrupte
foreign manners.

"A man used to vicissitudes is not
dejected. I forgot, after a time, my d
pointment, and endeavoured to recom
myself to the nobles of the kingdom; the
mitted me to their tables, heard my story
dismissed me. I opened a school, and
prohibited to teach. I then resolved t
down in the quiet of domestic life, and ad
sed a lady that was fond of my convers
but rejected my suit, because my father
merchant.

"Wearied at last with solicitation an
pulses, I resolved to hide myself for ever
the world, and depend no longer on the
ion or caprice of others. I waited for the
when the gate of the *happy valley*, s
open, that I might bid farewell to hop
fear: the day came; my performance

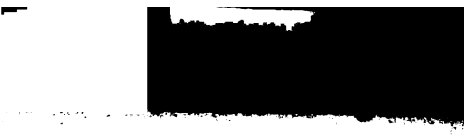
distinguished with favour, and I resigned myself with joy to perpetual confinement."

"Hast thou here found happiness at last?" said Rasselas. "Tell me without reserve; art thou content with thy condition? or, dost thou wish to be again wandering and inquiring? All the inhabitants of this valley celebrate their lot, and at the annual visit of the emperor, invite others to partake of their felicity."

"Great prince," said Imlac, "I shall speak the truth; I know not one of all your attendants who does not lament the hour when he entered this retreat. I am less unhappy than the rest, because I have a mind replete with images, which I can vary and combine at pleasure. I can amuse my solitude by the renovation of the knowledge which begins to fade from my memory, and by recollection of the accidents of my past life. Yet all this ends in the sorrowful consideration, that my acquirements are now useless, and that none of my pleasures can be again enjoyed. The rest, whose minds have no impression but of the present moment, are either corroded by malignant passions, or sit stupid in the gloom of perpetual vacancy."

"What passions can infest those," said the prince, "who have no rivals? We are in a place where impotence precludes malice, and where all envy is repressed by community of enjoyments."

"There may be community," said Imlac,



"of material possessions, but there can ne
community of love or of esteem. It
happen that one will please more than
er; he that knows himself despised w
ways be envious; and still more envio
malevolent, if he is condemned to live
presence of those who despise him. T
vitations, by which they allure others
state which they feel to be wretched, pr
from the natural malignity of hopeless
ry. They are weary of themselves, a
each other, and expect to find relief ir
companions. They envy the liberty
their folly has forfeited, and would glad
all mankind imprisoned like themselves

"From this crime, however, I am
free. No man can say that he is wre
by my persuasion. I look with pity o
crowds who are annually soliciting admi
to captivity, and wish that it were lawf
me to warn them of their danger."

"My dear Imlac," said the prince, "
open to thee my whole heart. I have
meditated an escape from the happy v
I have examined the mountains on every
but find myself insuperably barred: teac
the way to break my prison! thou sh
the companion of my flight, the guide
rambles, the partner of my fortune, an
sole director in the *choice of life*."

"Sir," answered the poet, "your e
will be difficult, and, perhaps, you may soc

your curiosity. The world, which you figure to yourself smooth and quiet as the lake in the valley, you will find a sea foaming with tempests, and boiling with whirlpools: you will be sometimes overwhelmed by the waves of violence, and sometimes dashed against the rocks of treachery. Amidst wrongs and frauds, competitions and anxieties, you will wish a thousand times for these seats of quiet, and willingly quit hope to be free from fear."

"Do not seek to deter me from my purpose," said the prince: "I am impatient to see what thou hast seen: and, since thou art thyself weary of the valley, it is evident, that thy former state was better than this. Whatever be the consequence of my experiment, I am resolved to judge with mine own eyes of the various conditions of men, and then to make deliberately my *choice of life*."

"I am afraid," said Imlac, "you are hindered by stronger restraints than my persuasions; and if your determination is fixed, I do not counsel you to despair. Few things are impossible to diligence and skill."

CHAP. 13.

sselas discovers the Means of Escape

HE prince now dismissed his favourit
but the narrative of wonders and no
filled his mind with perturbation.
olved all that he had heard, and prep
umerable questions for the morning.

Much of his uneasiness was now remo
He had a friend to whom he could impart
houghts, and whose experience could a
im in his designs. His heart was no lon
ondemned to swell with silent vexation.
hought that even the *happy valley* migh
ndured with such a companion, and tha
hey could range the world together, he sh
ave nothing further to desire.

In a few days the water was discharged,
he ground dried. The prince and Ir
hen walked out together to converse wit
he notice of the rest. The prince, w
houghts were always on the wing, as he
ed by the gate, said, with a countenan
orrow, "Why art thou so strong, and
is man so weak?"

"Man is not weak," answered his co
ion; "knowledge is more than equiva
force. The master of mechanics la
strength; I can burst the gate, but ca

it secretly. Some other expedient must be tried."

As they were walking on the side of the mountain, they observed that the conies, which the rain had driven from their burrows, had taken shelter among the bushes, and formed holes behind them, tending upwards in an oblique line. "It has been the opinion of antiquity," said Imlac, "that human reason borrowed many arts from the instinct of animals; let us, therefore, not think ourselves degraded by learning from the coney. We may escape by piercing the mountain in the same direction. We will begin where the summit hangs over the middle part, and labour upwards till we shall issue up beyond the prominence."

The eyes of the prince, when he heard this proposal, sparkled with joy. The execution was easy, and the success certain.

No time was now lost. They hastened early in the morning to choose a place proper for their mine. They clambered with great fatigue among crags and brambles, and returned without having discovered any part that favoured their design. The second and the third day were spent in the same manner, and with the same frustration. But, on the fourth, they found a small cavern, concealed by a thicket, where they resolved to make their experiment.

Imlac procured instruments proper to hew stone and remove earth, and they fell to their

work on the next day with more eage
than vigour. They were presently exha
by their efforts, and sat down to pant upo
grass. The prince, for a moment, app
to be discouraged. "Sir," said his compa
"practice will enable us to continue our l
for a longer time; mark, however, ho
we have advanced, and you will find tha
toil will some time have an end.
works are performed not by strength, bu
severance: yonder palace was raised by
gle stones, yet you see its height and spac
ness. He that shall walk with vigour
hours a day, will pass in seven years a
equal to the circumference of the globe."

They returned to their work day after
and, in a short time, found a fissure in
rock, which enabled them to pass far
very little obstruction. This Rasselas
sidered as a good omen. "Do not di
your mind," said Imlac, "with other hop
fears than reason may suggest: if you
pleased with prognostics of good, you wi
terrified likewise with tokens of evil, and
whole life will be a prey to superstiti
Whatever facilitates our work is more th
omen, it is a cause of success. This is
of those pleasing surprises which often
pen to active resolution. Many things
cult to design prove easy to performance

CHAP. 14.

Rasselas and Imlac receive an unexpected Visit.

THEY had now wrought their way to the middle, and solaced their toil with the approach of liberty, when the prince, coming down to refresh himself with air, found his sister Nekayah standing before the mouth of the cavity. He started and stood confused, afraid to tell his design, and yet hopeless to conceal it. A few moments determined him to repose on her fidelity, and secure her secrecy by a declaration without reserve.

"Do not imagine," said the princess "that I came hither as a spy: I had long observed from my window, that you and Imlac directed your walk every day towards the same point, but I did not suppose you had any better reason for the preference than a cooler shade, or more fragrant bank; nor followed you with any other design than to partake of your conversation. Since then not suspicion, but fondness, has detected you, let me not lose the advantage of my discovery. I am equally weary of confinement with yourself, and not less desirous of knowing what is done or suffered in the world. Permit me to fly with you from this tasteless tranquillity, which will yet grow more loathsome when you have left me. You

may deny me to accompany you, but c
hinder me from following."

The prince, who loved Nekayah abo
other sisters, had no inclination to refus
request, and grieved that he had lost a
portunity of showing his confidence by
luntary communication. It was the
agreed that she should leave the valley
them; and that, in the mean time, she
watch, lest any other straggler shoul
chance or curiosity, follow them to the
tain.

At length their labour was at an end
saw light beyond the prominence, and, i
to the top of the mountain, beheld the
yet a narrow current, wandering b
them.

The prince looked round with raptu
ticipated all the pleasures of travel,
thought was already transported beyo
father's dominions. Imlac, though ve
ul at his escape, had less expectation o
re in the world, which he had befor
nd of which he had been weary.

Rasselas was so much delighted
wider horizon, that he could not soon
suaded to return into the valley. He i
ed his sister that the way was open, a
nothing now remained but to prepare f
departure.

CHAP. 15.

The Prince and Princess leave the Valley, and see many Wonders.

THE prince and princess had jewels sufficient to make them rich whenever they came into a place of commerce, which, by Imlac's direction, they hid in their clothes, and, on the night of the next full moon, all left the valley. The princess was followed only by a single favourite, who did not know whither she was going.

They clambered through the cavity, and began to go down on the other side. The princess and her maid turned their eyes towards every part, and seeing nothing to bound their prospect, considered themselves as in danger of being lost in a dreary vacuity. They stopped and trembled. "I am almost afraid," said the princess, "to begin a journey of which I cannot perceive an end, and to venture into this immense plain, where I may be approached on every side by men whom I never saw. The prince felt nearly the same emotions, though he thought it more manly to conceal them.

Imlac smiled at their terrors, and encouraged them to proceed; but the princess continued irresolute till she had been imperceptibly drawn forward too far to return.

In the morning they found some she-p
in the field, who set milk and fruits b
them. The princess wondered that sh
not see a palace ready for her reception
a table spread with delicacies; but,
faint and hungry, she drank the milk a
the fruits, and thought them of a higher
than the products of the valley.

They travelled forward by easy jou
being all unaccustomed to toil or diff
and knowing that though they might b
sed, they could not be pursued. In a fe
they came into a more populous region,
Imlac was diverted with the admiration
his companions expressed at the divers
manners, stations, and employments.

Their dress was such as might not
upon them the suspicion of having any
to conceal, yet the prince, wherever he
expected to be obeyed, and the princes
frighted, because those that came int
presence did not prostrate themselves b
her. Imlac was obliged to observe them
great vigilance, lest they should betray
rank by their unusual behaviour, and det
them several weeks in the first village,
custom them to the sight of common
tals.

By degrees the royal wanderers were t
to understand that they had for a time
aside their dignity, and were to expect
such regard as liberality and courtesy

procure. And Imlac having, by many admonitions, prepared them to endure the tumult of a port, and the ruggedness of the commercial race, brought them down to the sea coast.

The prince and his sister, to whom every thing was new, were gratified equally at all places, and therefore remained for some months at the port without any inclination to pass further. Imlac was content with their stay, because he did not think it safe to expose them, unpractised in the world, to the hazards of a foreign country.

At last he began to fear lest they should be discovered, and proposed to fix a day for their departure. They had no pretensions to judge for themselves, and referred the whole scheme to his direction. He therefore took passage in a ship to Suez; and, when the time came, with great difficulty prevailed on the princess to enter the vessel. They had a quick and prosperous voyage, and from Suez travelled by land to Cairo.

RASSELAS.

CHAP. 16.

hey enter Cairo, and find every man h

AS they approached the city, which
e strangers with astonishment, "This
nlac to the prince, "is the place whe
llers and merchants assemble from
orners of the earth. You will here fi
of every character and occupation. Com
is here honourable: I will act as a me
and you shall live as strangers, who h
other end of travel than curiosity; it wi
be observed that we are rich; our rep
will procure us access to all whom
desire to know; you will see all the c
of humanity, and enable yourself at
make your *choice of life*."

They now entered the town, stunn
noise, and offended by the crowds. I
had not yet so prevailed over habit
they wondered to see themselves pa
guished along the street, and met by
of the people without reverence.
The princess could not at first bear
of being levelled with the vulg
some days, continued in her cha
she was served by her favourite
in the palace of the valley.

Imlac, who understood traffic
he jewels the next day, and

ıe adorned with such magnificence,
was immediately considered as a mer-
great wealth. His politeness attract-
y acquaintance, and his generosity
m courted by many dependants. His
as crowded by men of every nation,
admired his knowledge, and solicited
ur. His companions, not being able to
the conversation, could make no dis-
of their ignorance or surprize, and
adually initiated in the world, as they
knowledge of the language.

prince had, by frequent lectures, been
he use and nature of money; but the
ould not, for a long time, comprehend
e merchants did with small pieces of
d silver, or why things of so little use
be received as equivalent to the neces-
f life.

studied the language two years, while
vas preparing to set before them the
ranks and conditions of mankind. He
cquainted with all who had any thing
non in their fortune or conduct. He
ted the voluptuous and the frugal, the
l the busy, the merchants and the men
ing.

prince being now able to converse with
, and having learned the caution ne-
to be observed in his intercourse
rangers, began to accompany Imlac
es of resort, and to enter into all

assemblies, that he might make his
life.

For some time he thought choice
because all appeared to him equa
Wherever he went he met gaiety and
and heard the song of joy or the lau
lessness. He began to believe that
overflowed with universal plenty, an
thing was withheld either from want o
that every hand showered liberality, an
heart melted with benevolence; "an
then," said he, "will be suffered to be
ed?"

Imlac permitted the pleasing delusi
was unwilling to crush the hope of ine
ence, till one day, having sat awhile sile
know not," said the prince, "what can
reason that I am more unhappy than
our friends. I see them perpetually a
alterably cheerful, but feel my own min
less and uneasy. I am unsatisfied with
pleasures which I seem most to court; I
in the crowds of jollity, not so much to e
company as to shun myself, and am only
and merry to conceal my sadness."

"Every man," said Imlac, "may, by ex
ining his own mind, guess what passes in
minds of others: when you feel that your
gaiety is counterfeit, it may justly lead yo
suspect that of your companions not to
sincere. Envy is commonly reciprocal.
are long before we are convinced that

ness is never to be found, and each believes it possessed by others, to keep alive the hope of obtaining it for himself. In the assembly, where you passed the last night, there appeared such sprightliness of air, and volatility of fancy, as might have suited beings of an higher order, formed to inhabit serener regions, inaccessible to care or sorrow: yet, believe me, prince, there was not one who did not dread the moment when solitude should deliver him to the tyranny of reflection."

"This," said the prince, "may be true of others, since it is true of me; yet, whatever be the general infelicity of man, one condition is more happy than another, and wisdom surely directs us to take the least evil in the *choice of life*."

"The causes of good and evil," answered Imlac, "are so various and uncertain, so often entangled with each other, so diversified by various relations, and so much subject to accidents which cannot be foreseen, that he who would fix his condition upon incontestible reasons of preference, must live and die inquiring and deliberating."

"But surely," said Rasselas, "the wise men, to whom we listen with reverence and wonder, chose that mode of life for themselves which they thought most likely to make them happy."

"Very few," said the poet, "live by choice. Every man is placed in his present condition by causes which acted without his foresight,

and with which he did not always wi
operate: and therefore you will ra
one who does not think the lot of h
bour better than his own,"

"I am pleased to think," said the
"that my birth has given me at least
vantage over others, by enabling me t
mine for myself. I have here the worl
me; I will review it at leisure: surel
ness is somewhere to be found."

CHAP. 17.

*The Prince associates with Young A
Spirit and Gaiety.*

RASSELAS rose next day, and resol
begin his experiments upon life.—"Y
cried he, "is the time of gladness: I wi
myself to the young men, whose only bu
is to gratify their desires, and whose tim
spent in a succession of enjoyments."

To such societies he was readily adr
but a few days brought him back wea
disgusted. Their mirth was without in
their laughter without motive; their
sures were gross and sensual, in whi
mind had no part; their conduct was a
wild and mean; they laughed at order

nut the frown of power dejected, and the
f wisdom abashed them.
e prince soon concluded, that he should
be happy in a course of life of which he
shamed. He thought it unsuitable to
nonable being to act without a plan, and
ad or cheerful only by chance. "Hap-
," said he, "must be something solid and
ent, without fear and without uncer-
."
it his young companions had gained so
of his regard by their frankness and
esy that he could not leave them with
rning and remonstrance. "My friends,"
he, "I have seriously considered our man-
and our prospects, and find that we have
ken our own interest. The first years
n must make provision for the last. He
never thinks never can be wise. Per-
t levity must end in ignorance; and in-
rance, though it may fire the spirits for
our, will make life short or miserable.
e consider that youth is of no long dura-
and that in maturer age, when the en-
tments of fancy shall cease, and phan-
of delight dance no more about us, we
have no comforts but the esteem of wise
and the means of doing good. Let
herefore, stop, while to stop is in our
r: let us live as men who are some time
ow old, and to whom it will be the most
ful of all evils not to count their past

years by follies, and to be reminded
former luxuriance of health only by
adies which riot has produced."

They stared awhile in silence o
another, and at last drove him aw
general chorus of continued laughter.

The consciousness that his sentime
just, and his intentions kind, was
sufficient to support him against th
of derison. But he recovered his tra
and pursued his search.

CHAP. 18.

The Prince finds a wise and happy

AS he was one day walking in t
he saw a spacious building which
by the open doors, invited to enter: he
the stream of people, and found it
or school of declamation, in which pr
read lectures to their auditory. H
his eye upon a sage raised above th
who discoursed with great energy on t
ernment of the passions. His look w
erable, his action graceful, his pronun
clear, and his diction elegant. He s
with great strength of sentiment, and v
of illustration, that human nature is deg
and debased, when the lower faculties

nate over the higher; that when fancy, parent of passion, usurps the dominion of mind, nothing ensues but the natural effect of unlawful government, perturbation and misery; that she betrays the fortresses of intellect to rebels, and excites her children to sedition against reason their lawful sovereign. He compared reason to the sun, whose light is constant, uniform, and pure, and fancy to a meteor of bright, but fleeting lustre, irregular in its motion, and devious in its direction.

He communicated the various precepts he drew from time to time for the conquest of himself, and displayed the happiness of those who had obtained the important victory, after which man is no longer the slave of fear, nor sport of hope; is no more emaciated by inflamed by anger, emasculated by tenderness, or depressed by grief; but walks on through the tumults or privacies of life as the sun pursues alike his course thro' clouds or the stormy sky.

He enumerated many examples of heroes invariable by pain or pleasure, who looked with indifference on those modes or accidents to which the vulgar give the names of good or evil. He exhorted his hearers to lay aside prejudices, and arm themselves against the shafts of malice and misfortune with invulnerable patience; concluding that

this state only was happine
happiness was in every one's

Rasselas listened to him w
due to the instructions of a
and waiting for him at the
plored the liberty of visiting
of true wisdom. The lect
moment, when Rasselas put
into his hand, which he rec
ture of joy and wonder.

"I have found," said the
turn to Imlac, "a man who c
necessary to be known, who,
ken throne of rational fortitud
the scenes of life changing b
speaks, and attention watch
reasons, and conviction clo
This man shall be my futu
learn his doctrines and imita

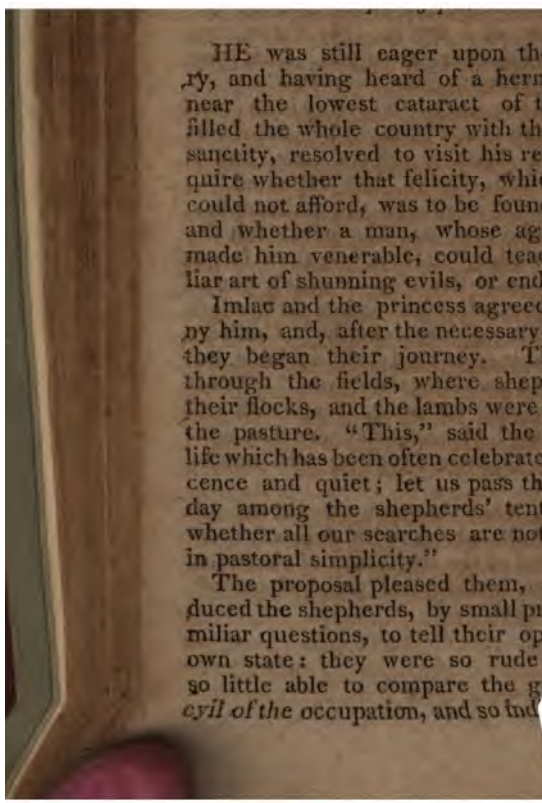
"Be not too hasty," said Im
to admire the teachers of m
course like angels, but they

Rasselas, who could not c
man could reason so forcibly
the cogency of his own arg
visit in a few days, and was
He had now learned the pow
made his way by a piece of
apartment, where he found th
a room half darkened, with
and his face pale. "Sir," sa
come at a time when all hum

...less; what I suffer cannot be remedied. ...t I have lost cannot be supplied. My ...ther, my only daughter, from whose ten... ...ee I expected all the comforts of my age ... last night of a fever. My views, my ... my hopes are at an end: I am now ... being disunited from society."

... said the prince, "mortality is an event ... which a wise man can never be surprised: ... now that death is always near, and it ... therefore always be expected."—... man," answered the philosopher ... speak like one that has never felt the ... of separation." "Have you then forgot ... precepts," said Rasselas, "which you so ... daily enforced? Has wisdom no strength ... the heart against calamity? Consider ... external things are naturally variable, but ... and reason are always the same." "What ..." said the mourner, "can truth and ... afford me? of what effect are they now ... tell me that my daughter will not be ...?"

... prince, whose humanity would not suf... him to insult misery with reproof, went ... convinced of the emptiness of rhetorical ... and the inefficacy of polished periods ... studied sentences.



HE was still eager upon the
ry, and having heard of a hermi
near the lowest cataract of th
filled the whole country with the
sanctity, resolved to visit his ret
quire whether that felicity, whic
could not afford, was to be found
and whether a man, whose age
made him venerable, could teac
liar art of shunning evils, or endu

Imlac and the princess agreed
ny him, and, after the necessary
they began their journey. Th
through the fields, where sheph
their flocks, and the lambs were
the pasture. "This," said the p
life which has been often celebrated
cence and quiet; let us pass the
day among the shepherds' tents
whether all our searches are not
in pastoral simplicity."

The proposal pleased them, a
duced the shepherds, by small pre
miliar questions, to tell their opi
own state: they were so rude
so little able to compare the g
evil of the occupation, and so ind

rratives and descriptions, that very little uld be learned from them. But it was evi- nt that their hearts were cankered with dis- ntent; that they considered themselves as ndemned to labour for the luxury of the rich, d looked up with stupid malevolence toward e that were placed above them.

e princess pronounced with vehemence, she would never suffer these envious sa- s to be her companions, and that she ld not soon be desirous of seeing any e specimens of rustic happiness; but d not believe that all the accounts of pri- d pleasures were fabulous, and was yet in , whether life had any thing that could ly preferred to the placid gratifications elds and woods. She hoped that the time come, when, with a few virtuous and companions, she should gather flow- planted by her own hand, fondle the lambs n own ewe, and listen, without care, a- brooks and breezes, to one of her maid- reading in the shade.

RASSELAS.

CHAP. 20.

The Danger of Prosperity.

he next day they continued t
ll the heat compelled them
for shelter. At a small dist
thick wood, which they no soo
an they perceived that they
aching the habitations of men. T
re diligently cut away to open wa
shades were darkest; the bough
trees were artificially interwov
flowery turf were raised in vaca
l a rivulet that wantoned along th
ding path, had its banks sometim
small basons, and its stream s
tructed by little mounds of ston
ether to increase its murmurs.
They passed slowly through the
hted with such unexpected accomm
l entertained each other with con
at, or who he could be, that, in t
l unfrequented regions, had leisur
such harmless luxury.
As they advanced they heard the
sic, and saw youths and virgins d
grove; and, going still further,
tely palace, built upon a hill, s
h woods. The laws of eastern

lowed them to enter, and the master welcom-
d them like a man liberal and wealthy.

He was skilful enough in appearances soon
discern that they were no common guests,
ad spread his table with magnificence. The
oquence of Imlac caught his attention, and
e lofty courtesy of the princess excited his
spect. When they offered to depart, he en-
eated their stay, and was the next day still
re unwilling to dismiss them than before.
ey were easily persuaded to stop, and
inly grew up in time to freedom and con-
dence.

The prince now saw all the domestics cheer-
l, and all the face of nature smiling round
place, and could not forbear to hope that
should find here what he was seeking;
t when he was congratulating the master
on his possessions, he answered with a sigh,
My condition has indeed the appearance of
ppiness, but appearances are delusive. My
osperity puts my life in danger; the bassa
Egypt is my enemy, incensed only by my
alth and popularity. I have been hitherto
otected against him by the princes of the
untry; but as the favour of the great is un-
rtain, I know not how soon my defenders
y be persuaded to share the plunder with
e bassa. I have sent my treasures into a
stant country, and, upon the first alarm, am
epared to follow them. Then will my en-
mies riot in my mansion, and enjoy the gar-
ns which I have planted."

all joined in lamenting his
precating his exile: and the
much disturbed with the
and indignation, that she reta
nent. They continued with
r a few days longer, and then
to find the hermit.

CHAP. 21.

he Happiness of Solitude. The Herm
tory.

THEY came on the third day,
rection of the peasants, to the her
it was a cavern in the side of a
overshadowed with palm-trees;
distance from the cataract, th
more was heard than a gentle ur
mur, such as composed the mir
meditation, especially when it w
the wind whistling among the br
first rude essay of nature had
improved by human labour, tha
tained several apartments appr
ferent uses, and often afforded
ellers, whom darkness or ter
to overtake.

The hermit sat on a benc
enjoy the coolness of the

kinds. As they approached him unreg
the princess observed that he had n
countenance of a man that had found, or
teach the way to happiness.

They saluted him with great re
which he repaid like a man not unaccus
to the forms of courts. "My children,
he, "if you have lost your way, you sh
willingly supplied with such convenienc
the night as this cavern will afford. I h
that nature requires, and you will not
delicacies in a hermit's cell."

They thanked him, and, entering,
pleased with the neatness and regularity
place. The hermit set flesh and wine
them. though he fed only upon frui
water. His discourse was cheerful v
levity, and pious without enthusiasm
soon gained the esteem of his guests, a
princess repented of her hasty censure.

At last Imlac began thus: "I do no
wonder that your reputation is so far ext

tude," said the hermit, "but have
that my example should gain any
In my youth I professed arms, and
by degrees to the highest military
have traversed wide countries at t
my troops, and seen many battles a
At last, being disgusted by the pref
a younger officer, and feeling that
was beginning to decay, I resolved t
life in peace, having found the wo
snares, discord, and misery. I ha
caped from the pursuit of the ene
shelter of this cavern, and therefo
for my final residence. I employe
to form it into chambers, and stored
that I was likely to want.

"For some time after my retreat
ed like a tempest-beaten sailor at hi
into the harbour, being delighted

secure myself from vice, but by retiring fro
the exercise of virtue, and begin to suspe
that I was rather impelled by resentment, th
and by devotion into solitude. My fancy rio
with scenes of folly, and I lament that I have lo
so much, and have gained so little. In solitud
I may escape the example of bad men, I wa
deprive the counsel and conversation of th
good. I have been long comparing the evi
with the advantages of society, and resolve
return into the world to-morrow. The life
a solitary man will be certainly miserable, b
not certainly devout."

They heard his resolution with surprize, bu
after a short pause, offered to conduct him
Cairo. He dug up a considerable treasu
which he had hid among the rocks, and accom
panied them to the city, on which, as he a
approached it, he gazed with rapture.

CHAP. 22.

The happiness of a Life led according

RASSELAS went often to an a learned men, who met at stated unbend their minds, and com opinions. Their manners were coarse, but their conversation w tive, and their disputations acut sometimes too violent, and often till neither controvertist rememb what question they began. Some almost general among them; eve desirous to dictate to the rest, and was pleased to hear the genius or of another depreciated.

In this assembly Rasselas was i interview with the hermit, and t with which he heard him censure life which he had so deliberately c so laudably followed. The sentim hearers were various. Some were that the folly of his choice had l punished by condemnation to per severance. One of the youngest a with great vehemence, pronounc hypocrite. Some talked of the rig ty to the labour of individuals, and retirement as a desertion of duty *readily allowed*, that there was a

claims of the public were satisfied, and a man might properly sequester him to review his life, and purify his heart. , who appeared more affected with the ve than the rest, thought it likely, that nait would, in a few years, go back to at, but, perhaps, if shame did not re- death intercept him, return once in his retreat into the world: "For of happiness," said he, "is so strongly d, that the longest experience is not face it. Of the present state, what- be, we feel, and are forced to confess, ery; yet, when the same state is again tance, imagination paints it as desira- t the time will surely come, when de- be no longer our torment, and no all be wretched but by his own fault." " said a philosopher, who had heard r tokens of great impatience, "is the condition of a wise man. The time come, when none are wretched their own fault. Nothing is more idle, inquire after happiness, which nature ly placed within our reach. The way appy is to live according to nature, in ce to that universal and unalterable th which every heart is originally in- which is not written on it by pre- engraven by destiny; not instilled cation, but infused at our nativity. He lives according to nature will suffer noth-

Other men may amuse themselves w
definitions, or intricate ratiocinatio
them learn to be wise by easier m
them observe the hind of the forest,
linnet of the grove; let them con
life of animals, whose motions are
by instinct; they obey their guide
happy. Let us therefore, at length
dispute, and learn to live; throw
incumbrance of precepts, which
utter them with so much pride and
not understand, and carry with us th
and intelligible maxim, that deviation
ture is deviation from happiness."

When he had spoken, he looked r
with a placid air, and enjoyed the cons
of his own beneficence. "Sir," said th
with great modesty, "as I, like all t
mankind, am desirous of felicity, r

nature, is to act always with due regard to
ties arising from the relations and quali
qualities and effects; to concur with the gr
and unchangeable scheme of universal felic
to co-operate with the general disposition
tendency of the present system of things."

The prince soon found that this was one
philosophers whom he should understand less
and regard him longer. He therefore bo
was silent, and the philosopher, suppos
quite satisfied, and the rest vanquished, rose
and departed with the air of a man that had
acquainted with the present system.

CHAP. 23.

*The Prince and his Sister divide between t
the work of observation.*

RASSELAS returned home full of ref
tions, doubtful how to direct his future st
Of the way to happiness he found the lea
ed and simple equally ignorant; but, as
were yet young, he flattered himself that
had time remaining for more experime
and further inquiries. He communicate
Imlac his observations and his doubts,
was answered by him with new doubts and
marks that gave him no comfort. He the
fore discoursed more frequently and

with his sister, who had yet the with himself, and always assisted some reason why, though he had to frustrated, he might succeed at "We have hitherto," said she, little of the world: we have never either great or mean. In our though we had royalty, we had no in this we have not yet seen the pri ses of domestic peace. Imlac favou search, lest we should in time find taken. We will divide the task be you shall try what is to be found in dour of courts, and I will range the humbler life. Perhaps command an ity may be the supreme blessings, a ford most opportunities of doing perhaps, what this world can give found in the modest habitations of m tune; too low for great designs, and for penury and distress."

CHAP. 24.

The Prince examines the Happiness Stations.

RASSELAS applauded the desig peared next day with a splendid at the court of the bassa. He was

...ed for his magnificence, and admitted ...ince whose curiosity had brought him ...ant countries, to an intimacy with the ...officers, and frequent conversation with ...ess himself.

...was at first inclined to believe, that the ...must be pleased with his own condition ...all approached with reverence, and ... with obedience, and who had the power ...and his edicts to a whole kingdom.—...re can be no pleasure," said he, "equa... of feeling at once the joy of thousands ...de happy by wise administration. Yet ... by the law of subordination, this sublime ...t can be in one nation but the lot of one ... surely reasonable to think that there i... satisfaction more popular and accessible ...that millions can hardly be subjected to the ...of a single man, only to fill his particula... with incommunicable content."

These thoughts were often in his mind, and ...found no solution of the difficulty. But as ...ents and civilities gained him more famil... he found that almost every man who ...high in employment hated all the rest ...was hated by them, and that their lives ...a continual succession of plots and detec...s, stratagems and escapes, faction and ...achery. Many of those who surrounded ...bassa, were sent only to watch and repor... conduct; every tongue was muttering cen...e, and every eye was searching for a fault.

At last the letters of revocation [illegible] the bassa was carried in chains to C[illegible] nople, and his name was mentioned no [illegible]

"What are we now to think of the [illegible] atives of power," said Rasselas, to his [illegible] "is it without any efficacy to good? or [illegible] subordinate degree only dangerous, a[illegible] supreme safe and glorious? Is the sul[illegible] only happy man in his dominions; or [illegible] sultan himself subject to the torments [illegible] picion, and the dread of enemies?"

In a short time the second bassa w[illegible] posed. The sultan, that had advanced hi[illegible] murdered by the Janissaries, and his su[illegible] sor had other views and different favour[illegible]

CHAP. 25.

The Princess pursues her Inquiry with Diligence than Success.

THE princess, in the mean time, i[illegible] ated herself into many families; for the[illegible] few doors, through which liberality, j[illegible] with good humour, cannot find its way. daughters of many houses were air[illegible] cheerful, but Nekayah had been too lon[illegible] customed to the conversation of Imla[illegible] her brother to be much pleased with ch[illegible] levity and prattle which had no meaning.

their thoughts narrow, their wishes and their merriment often artificial.—pleasures, poor as they were, could not preserved pure, but were embittered by competitions and worthless emulation. were always jealous of the beauty of other; of a quality to which solicitude did nothing, and from which detraction take nothing away. Many were in love trifles like themselves, and many fancied were in love when in truth they were on-. Their affection was not fixed on sense virtue, and therefore seldom ended but in tion. Their grief, however, like their joy, transient: every thing floated in their unconnected with the past or future, so desire easily gave way to another, as second stone cast into the water effaces and wounds the circles of the first.

With these girls she played as with inoffen- animals, and found them proud of her tenance, and weary of her company.

of her purpose was to examine more deep- and her affability easily persuaded the hearts were swelling with sorrow to discharge secrets in her ear: and those whom flattered, or prosperity delighted, often ted her to partake their pleasures.

The princess and her brother commonly in the evening in a private summer-house the bank of the Nile, and related to each the occurrences of the day. As they

were sitting together, the princess [illegible] eyes upon the river that flowed [illegible] "Answer," said she, "great father of [illegible] thou that rollest thy floods through [illegible] tions, to the invocations of the [illegible] thy native king Tell me, if thou [illegible] through all thy course, a single habitation which thou dost not hear the murmurs of plaint?"

"You are then," said Rasselas, "no successful in private houses than I have in courts." "I have, since the last p of our provinces," said the princess, "e myself to enter familiarly into many fa where there was the fairest show of perity and peace, and know not one hou is not haunted by some fury that destroy quiet.

"I did not seek ease among the po cause I concluded that there it could found. But I saw many poor, whom supposed to live in affluence. Poverty large cities, very different appearances often concealed in splendour, and often travagance. It is the care of a very gre of mankind to conceal their indigence fr rest: they support themselves by tem expedients, and every day is lost in con for the morrow,

"This, however, was an evil, which, t frequent, I saw with less pain, because I relieve it, Yet some have refused my

...ers offended with my quickness to de... ...ants, than pleased with my readiness ... them; and others, whose exigencies ... them to admit my kindness, have ... able to forgive their benefactress. ...however, have been sincerely grateful, ... the ostentation of gratitude, or the ... favours."

CHAP. 26.

Rasselas continues her remarks upon private life.

NAH perceiving her brother's attention ... proceeded in her narrative. ...milies where there is or is not poverty, ... commonly discord: if a kingdom be, ... tells us, a great family, a family like... a little kingdom, torn with factions, and ... to revolutions. An unpractised ob... ...pects the love of parents and children ... constant and equal; but this kindness ... continues beyond the years of infancy: ...ort time the children become rivals to ... parents. Benefits are allayed by re... ...es, and gratitude debased by envy. ...arents and children seldom act in con... ...each child endeavours to appropriate the

esteem of fondness of the paren
parents, with yet less temptation,
other to their children; thus some
confidence in the father, and some
ther, and, by degrees, the house is
artifices and feuds.

"The opinions of children and pa
the young and the old, are naturally
by the contrary effects of hope and
ence, of expectation and experience,
crime or folly on either side. The
life in youth and age appear differen
face of nature in spring and winte
how can children credit the assert
rents, which their own eyes show
false?

"Few parents act in such a manner
to enforce their maxims by the credit
lives. The old man trusts wholly to
trivance and gradual progression: the
expects to force his way by genius,
and precipitance. The old man pays
to riches, and the youth reverences
The old man deifies prudence: the
commits himself to magnanimity and
The young man who intends no ill,
that none is intended, and therefore ac
openness and candour: but his father,
suffered the injuries of fraud, is impelle
suspect, and too often allured to practi
Age looks with anger on the temerity
youth, and youth with contempt on the ac

ty of age. Thus parents and children, greatest part, live on to love less and and if those whom nature has thus close- ited are the torments of each other, shall we look for tenderness and conso-

rely," said the prince, "you must have unfortunate in your choice of acquaint- I am unwilling to believe, that the der of all relations is thus impeded in cts by natural necessity."

omestic discord," answered she "is not bly and fatally necessary; but yet it is ally avoided. We seldom see that a family is virtuous: the good and evil well agree; and the evil can yet less with one another: even the virtuous metimes to variance, when their virtues ifferent kinds, and tending to extremes. ural, those parents have most reverence most deserve it: for he that lives well be despised.

any other evils infest private life. Some e slaves of servants whom they have d with their affairs. Some are kept in ual anxiety to the caprice of rich rela- whom they cannot please, and dare not Some husbands are imperious, and wives perverse: and, as it is always easy to do evil than good, though the m or virtue of one can very rarely make happy, the folly or vice of one may of- make many miserable."

"If such be the general effect of
said the prince, I shall, for the fut
it dangerous to connect my interest
of another, lest I could be unha
partner's fault."

"I have met," said the princess,
who live single for that reason;
found that their prudence ought to
They dream away their time with
ship, without fondness, and are dri
themselves of the day, for which
no use, by childish amusements,
delights. They act as beings unde
stant sense of some known inferi
fills their minds with rancour, and the
with censure. They are peevish
and malevolent abroad; and, as th
of human nature, make it their bu
their pleasure to disturb that soci
debars them from its privileges.
without feeling or exciting sympa
fortunate without adding to the
others, or afflicted without tasting
of pity, is a state more gloomy than
it is not retreat, but exclusion from
Marriage has many pains, but celiba
pleasures."

"What then is to be done?" said
the more we inquire, the less we ca
Surely he is most likely to please hi
has no other inclination to regard."

CHAP. 27.

Disquisition upon Greatness.

[illegible] conversation had a short pause. The [illegible], having considered his sister's observations, told her, that she had surveyed [illegible] with prejudice, and supposed misery [illegible] she did not find it. "Your narrative," [illegible], "throws yet a darker gloom upon the [illegible] of futurity: the predictions of Imlac [illegible] but faint sketches of the evils painted [illegible] Nekayah. I have been lately convinced [illegible] that is not the daughter of grandeur, or power: that her presence is not to be [illegible] by wealth, nor enforced by conquest. [illegible] evident, that as any man acts in a wider [illegible], he must be more exposed to opposition from enmity, or miscarriage from chance; [illegible] has many to please or to govern, [illegible] use the ministry of many agents, some [illegible] will be wicked, and some ignorant; [illegible] he will be misled, and by others [illegible]. If he gratifies one, he will offend [illegible]; those that are not favoured will think themselves injured; and since favours can be [illegible] but upon few, the greater number [illegible] always discontented."

"The discontent," said the princess, "which [illegible] unreasonable, I hope that I shall al[illegible] have spirit to despise, and you, power to [illegible] ress."

"Discontent," answered Rasselas, "
always be without reason under the m
and vigilant administration of public
None, however attentive, can alway
that merit which indigence or fa
happen to obscure; and none, howeve
erful, can always reward it. Yet he th
inferior deserts advanced above hi
naturally impute that preference to
or caprice; and, indeed, it can scar
hoped that any man, however magn
by nature, or exalted by condition, will
to persist for ever in the fixed and ine
justice of distribution: he will som
indulge his own affections, and see
those of his favourites; he will perm
to please him who can never serve
will discover in those whom he love
ities which in reality they do not posse
to those from whom he receives pleas
will in his turn endeavour to give it.
will recommendations sometimes preva
were purchased by money, or by th
destructive bribery of flattery and serv

"He that has much to do will do so
wrong, and of that wrong must su
consequences; and, if it were possi
he should always act rightly, yet whe
numbers are to judge of his conduct,
will censure and obstruct him by male
and the good sometimes by mistake.

"The highest stations cannot therefore ho
the abodes of happiness, which I wou
ingly believe to have fled from thron
palaces to seats of humble privacy a
obscurity. For what can hinder t
action, or intercept the expectations
whose abilities are adequate to his e
ents, who sees with his own eyes t
circuit of his influence, who chooses
own knowledge, all whom he trusts, a
none are tempted to deceive by hope.
Surely he has nothing to do but to lo
to be loved, to be virtuous and to

"Whether perfect happiness would be p
by perfect goodness," said Nekaya
world will never afford an opportunity
ing. But this, at least, may be mai
, that we do not always find visible ha
in proportion to visible virtue. A
ral, and almost all political evils are in
alike to the bad and good; they are co
ded in the misery of a famine, and n
ch distinguished in the fury of a factio
sink together in a tempest, and are dri
together from their country by invade
that virtue can afford is quietness of co
nce, a steady prospect of a happier stat
may enable us to endure calamity wi
ience; but remember that patience m
uppose pain."

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CHAP. 28.

Rasselas and Nekayah continue their tion.

"DEAR princess," said Rasselas into the common errors of e declamation, by producing, in disquisition, examples of national and scenes of extensive misery, found in books rather than in the which, as they are horrid, are or rare. Let us not imagine evils not feel, nor injure life by misre I cannot bear that querulous eloqu threatens every city with a siege Jerusalem, that makes famine att flight of locusts, and suspends p the wing of every blast that issu south.

"On necessary and inevitable overwhelm kingdoms at once, a is vain: when they happen they dared. But it is evident, that th universal distress are more dread thousands and ten thousands flour and wither in age, without the k any other than domestic evils, a same pleasures and vexations, w kings are mild or cruel, whether *of their* country pursue their o

before them. While courts are distu
th intestine competitions, and amba
re negotiating in foreign countries,
still plies his anvil, and the husba
rives his plough forward; the necessa
are required and obtained; and the
e business of the seasons continue
its wonted revolutions.
et us cease to consider what perh
ever happen, and what when it s
n, will laugh at human speculation.
ot endeavour to modify the motion
ements, or to fix the destiny of ki
It is our business to consider w
like us may perform; each labou
s own happiness, by promoting wi
role, however narrow, the happines
.

arriage is evidently the dictate of
men and women are made to be c
ns of each other, and therefore I ca
rsuaded but that marriage is one of
s of happiness."

know not," said the princess, "whet
age be more than one of the innume
odes of human misery. When I
eckon the various forms of connubial
y, the unexpected causes of lasting
the diversities of temper, the opposit
nion, the rude collisions of contrary
here both are urged by violent impul
stinate contests of disagreeable virt

where both are supported by conscious good intention, I am sometimes disposed to think with the severer casuists of most nations that marriage is rather permitted than approved, and that none, but by the instigation of a passion too much indulged, entangle themselves with indissoluble compacts."

"You seem to forget," replied Rasselas, "that you have, even now, represented celibacy as less happy than marriage. Both conditions may be bad, but they cannot both be worst. Thus it happens when wrong opinions are entertained, that they mutually destroy each other, and leave the mind open to truth."

"I did not expect," answered the prince, "to hear that imputed to falsehood, which is the consequence only of frailty. To the intellect, as to the eye, it is difficult to compare with exactness objects vast in their extent, and various in their parts. Where we see or conceive the whole at once, we readily note the discriminations, and decide the preference; but of two systems, of which neither can be surveyed by any human being, in its full compass of magnitude, and multiplicity of complication, where is the wonder, that judging of the whole by parts, I am alternately affected by one and the other as either presses on my memory or fancy? We differ from ourselves just as we differ from each other, when we see only part of the question, as in the multifarious relations of politics and morality; but

n we perceive the whole at once, as in nu-
cal computations, all agree in one judg-
, and none ever varies his opinion."

Let us not add," said the prince, "to the
evils of life, the bitterness of controversy,
ndeavour to vie with each other in sub-
es of argument. We are employed in a
th, of which both are equally to enjoy the
ess, or suffer by the miscarriage. It is
fore fit that we assist each other. You
y conclude too hastily from the infelicity
marriage against its institution: will not
misery of life prove equally that life
ot be the gift of heaven? The world
be peopled by marriage, or peopled with-
it."

How the world is to be peopled," returned
yah, "is not my care, and needs not be
. I see no danger that the present gene-
on should omit to leave successors behind
: we are not now inquiring for the world,
for ourselves."

CHAP. 29.

The Debate of Marriage continued.

The good of the whole," says Rasselas,
the same with the good of all its
ts. If marriage be best for mankind, it

must be evidently best for indi
permanent and necessary duty
cause of evil, and some must
sacrificed to the convenience of ot
estimate which you have made
states, it appears that the incom
single life are, in a great measu
and certain, but those of the co
accidental and avoidable.

"I cannot forbear to flatter
prudence and benevolence will m
happy. The general folly of m
cause of general complaint. V
expected but disappointment and
from a choice made in the in
youth, in the ardour of desire, w
ment, without foresight, without
conformity of opinions, similarity
rectitude of judgment, or purity

"Such is the common process
A youth or maiden meeting by
brought together by artifice, excha
reciprocate civilities, go home, a
one another. Having little to div
or diversify thought, they find th
easy when they are apart, and th
clude that they shall be happy toge
marry, and discover what nothin
tary blindness before had conc
wear out life in altercations, an
ture with cruelty.

"*From* those early marriages
wise the rivalry of parents and

is eager to enjoy the world before the
is willing to forsake it, and there is ha
come at once for two generations:
hter begins to bloom before the mot
be content to fade, and neither can forb
ish for the absence of the other.
Surely all these evils may be avoided
deliberation and delay which prude
cribes to irrevocable choice. In the v
and jollity of youthful pleasures life
well enough supported without the hel
rmer. Longer time will increase exp
and wider views will allow better op
ties for inquiry and selection: one ad
at least, will be certain; the parents
sibly older than their children."
"What reason cannot collect," said N
"and what experiment has not yet tau
be known only from the report of oth
ve been told that late marriages are
nently happy. This is a question too
ant to be neglected, and I have often
d it to those, whose accuracy of rem
comprehensiveness of knowledge, m
r suffrages worthy of regard. They h
erally determined that it is dangerous
an and woman to suspend their fate u
h other at a time when opinions are fi
habits are established; when friendsh
e been contracted on both sides, when
been planned into method, and the m
long enjoyed the contemplation of its
spects.

"It is scarcely possible that t
through the world under the cond
should have been both directed
path, and it will not often happe
will quit the track which custo
pleasing. When the desultory l
has settled into regularity, it is so
ed by pride, ashamed to yield,
delighting to contend. And
mutual esteem produces mutua
please, time itself, as it modifies u
the external mien, determines
direction of the passions, and giv
ble rigidity to the manners. L
are not easily broken: he that
change the course of his own lif
labours in vain; and how shall w
others, which we are seldom a
ourselves?"

"But surely," interposed the p
suppose the chief motive of cho
or neglected. Whenever I shall
it shall be my first question, wh
willing to be led by reason?"

"Thus it is," said Nekayah, "
phers are deceived. There are
familiar disputes which reason n
cide; questions that elude inves
make logic ridiculous; cases
thing must be done, and where
said. Consider the state of man
quire how few can be suppose

occasions, whether small or great, with all reasons of action present to their minds. ched would be the pair above all names atchedness, who should be doomed to ad- reason, every morning, all the minute of a domestic day.

nose who marry at an advanced age, will escape the encroachments of their ; but in diminution of this advantage, be likely to leave them, ignorant and to a guardian's mercy: or, if that not happen, they must at least go out of before they see those whom they either wise or great.

om their children, if they have less to ey have less also to hope; and they ithout equivalent, the joys of early love, convenience of uniting with manners and minds susceptible of new impres- which might wear away their dissimili- by long cohabitation, as soft bodies, by nal attrition, conform their surfaces to other.

I believe it will be found that those who y late are best pleased with their chil- and those who marry early with their ners."

"The union of these two affections," said sselas, "would produce all that could be ed. Perhaps there is a time when mar- might unite them, a time neither too for the father, nor too late for the hus- and."

ry hour," answered the prin
y prejudice in favour of the
ttered by the mouth of I
sets her gifts on the right
.' These conditions, w
nd attract desire, are so
s we approach one, we r
r. There are goods so o
not seize both, but, by too
may pass between them a
e to reach either. This
long consideration; he d
ndeavors to do more than
ity. Flatter not yourself
of pleasure. Of the bless
ou make your choice and
an can taste the fruits of au
delighting his scent with th
ring: no man can, at the sa
p from the source and from
Nile."

CHAP. 30.

nlac enters, and changes the C

HERE Imlac entered and
em. "Imlac," said Rasselas,
king from the princess the disn
ivate life, and am almost disco
ther search."

"It seems to me," said Imlac, "that while you are making the choice of life, you neglect all life. You wander about a single city, which, however large and diversified, can now afford few novelties, and forget that you are in a country, famous among the earliest nations for the power and wisdom of its inhabitants; a country where the sciences first grew that illuminate the world, and beyond which the arts cannot be traced, of civil society or domestic life.

"The old Egyptians have left behind them monuments of industry and power, before which all European magnificence is confessed to vanish away. The ruins of their architecture are the schools of modern builders, and from the wonders which time has spared we may conjecture, though uncertainly, what it has destroyed."

"My curiosity," said Rasselas, "does not very strongly lead me to survey piles of stone, or mounds of earth; my business is with man. I came hither not to measure fragments of temples, or trace choaked aqueducts, but to look upon the various scenes of the present world."

"The things that are now before us," said the princess, "require attention, and deserve it. What have I to do with the heroes or the monuments of ancient times? with times which never can return, and heroes, whose form of life was different from all that the present condition of mankind requires or allows?"

" To know any
" we must know
must see their v
reason has dict
and find what a
of action. To
we must oppose
ment is compare
can be known.
is much emplo
lection and ant
moments. Our
love and hatred
grief the past i
hope and fear;
the past, for the
the effect.

" The preser
quence of the
quire what wer
we enjoy, or the
only for ourselv
ory is not prud
the care of oth
when it is volu
properly be cha
learn how he m

" There is n
useful as that
the human min
reason, the su
the vicissitude

ch are the light and darkness of thi
gs, the extinction and resuscitation o
the revolutions of the intellectual
count of battles and invasions are
y the business of princes, the use
ful arts are not to be neglected;
have kingdoms to govern, have u
dings to cultivate.

Example is always more efficacious th
ept. A soldier is formed in war, and
ter must copy pictures. In this, conte
ive life has the advantages: great actio
seldom seen, but the labours of art are a
s at hand for those who desire to know
t art has been able to perform.

When the eye or the imagination is struck
any uncommon work, the next transition
n active mind is to the means by which it
performed. Here begins the true use of
contemplation; we enlarge our compre-
ion by new ideas, and perhaps recover
e art lost to mankind, or learn what is less
ctly known in our own country. At least
compare our own with former times, and
et rejoice at our improvements, or, what
e first motion towards good, discover our
cts."

"I am willing," said the prince, "to see all
t can deserve my search." "And I," said
princess, "shall rejoice to learn something
the manners of antiquity."

The most pompous monument of Egyp

of histo[illegible]
afford us only uncertain [illegible]
the greatest is still standing very [illegible]
by time."

"Let us visit them to-morrow," [illegible]
kayah. "I have often heard of the[illegible]
and shall not rest, till I have seen [illegible]
in and without, with my own eyes."

CHAP. 31.

They visit the Pyramid[illegible]

THE resolution being thus tak[illegible]
out the next day. They laid tent[illegible]
camels, being resolved to stay [illegible]
pyramids till their curiosity was [illegible]
[illegible]olled gently, turned [illegible]
[illegible]d from

m was chosen for a fabric intended to
nd its duration with that of the world:
ved that gradual diminution gave it
ability, as defeated all the common at-
f the elements, and could scarcely be
own by earthquakes themselves, the
sistible of natural violence. A concus-
at should shatter the pyramid would
n the dissolution of the continent.
y measured all its dimensions, and
their tents at its foot. Next day, they
ed to enter its interior apartments, and
hired the common guides climbed up
irst passage, when the favourite of the
s, looking into the cavity, stepped back
mbled. "Pekuah," said the princess,
iat art thou afraid?" "Of the narrow
e," answered the lady, "and of the
l gloom. I dare not enter a place
must surely be inhabited by unquiet
-The original possessors of those dread-
lts will start up before us, and perhaps
s in for ever." She spoke, and threw
ns round the neck of her mistress.
all your fear be of apparitions," said the
, "I will promise you safety: there is no
from the dead; he that is once buried
seen no more."
iat the dead are seen no more," said Im-
I will not undertake to maintain against
ncurrent and unvaried testimony of all
nd of all nations. There is no people,

rude or learned, among whom ap
the dead are not related a
opinion, which perhaps pr
man nature is diffused, could becom
only by its truth: those, that neve
one another, would not have agre
which nothing but experience c
ible. That it is doubted by singl
can very little weaken the general
and some who deny it with their to
fess it by their fears.

"Yet I do not mean to add new
those which have already seized upo
There can be no reason why spec
haunt the pyramid more than other
why they should have power or wi
innocence and purity. Our entran
olation of their privileges; we can ta
from them, how then can we offend

"My dear Pekuah," said the pr
will always go before you, and I
follow you. Remember that you ar
panion of the princess of Abissinia."

"If the princess is pleased that h
should die," returned the lady, "le
mand some death less dreadful than
in this horrid cavern. You know
disobey you: I must go if you com
but if I once enter I never shall com

The princess saw that her fear
strong for expostulation or reproof,
bracing her, told her that she shou

it till their return. Pekuah was yet not
d, but entreated the princess not to pur-
dreadful a purpose as that of entering
esses of the pyramid. "Though I cannot
ourage," said Nekayah, "I must not
wardice; nor leave at last undone what
hither only to do."

CHAP. 32.

They enter the Pyramid.

KUAH descended to the tents, and the
ntered the pyramid: they passed through
lleries, surveyed the vaults of marble,
amined the chest in which the body of
nder is supposed to have been reposited.
then sat down in one of the most spacious
ers to rest awhile before they attempted
rn.

We have now," said Imlac, "gratified our
with an exact view of the greatest work
, except the wall of China.

f the wall it is very easy to assign the
e. It secured a wealthy and timorous
from the incursions of barbarians,
unskilfulness in arts made it easier for
to supply their wants by rapine than by
ry, and who from time to time poured
n the habitations of peaceful commerce,

vultures descend upon dome[illegible]
heir celerity and fierceness [illegible]
ecessary, and their ignorance [illegible]
ious.

" But for the pyramid no reason [illegible]
been given adequate to the cost and [illegible]
the work. The narrowness of the cha[illegible]
proves that it could afford no retreat from [illegible]
mies, and treasures might have been rep[illegible]
at far less expense with equal security
seems to have been erected only in comp[illegible]
with that hunger of imagination which [illegible]
incessantly upon life, and must be alw[illegible]
peased by some employment. Thos[illegible]
have already all that they can enjoy, m[illegible]
large their desires. He that has built [illegible]
till use is supplied, must begin to b[illegible]
vanity, and extend his plan to the [illegible]
power of human performance, that he m[illegible]
be soon reduced to form another wish. [illegible]

" I consider this mighty structure [illegible]
monument of the insufficiency of human
joyments. A king whose power is unli[illegible]
and whose treasures surmount all [illegible]
imaginary wants, is compelled to [illegible]
the erection of a pyramid, the satiety o[illegible]
minion and tastelessness of pleasures, [illegible]
amuse the tediousness of declining li[illegible]
seeing thousands labouring without e[illegible]
one stone for no purpose laid upon
Whoever thou art, that, not conte[illegible]
moderate condition, imaginest ha[illegible]

magnificence, and dreamest that com-
for riches can feed the appetite of novelty
perpetual gratifications, survey the pyra-
, and confess thy folly!"

CHAP. 33.

*Princess meets with an unexpected Mis-
fortune.*

HEY rose up and returned through the
y at which they had entered, and the prin-
prepared for her favourite a long narrative
rk labyrinths and costly rooms, and of the
rent impressions which the varieties of the
had made upon her. But when they came
eir train they found every one silent and
cted; the men discovered shame and fear
eir countenances, and the women were
bing in the tents.
hat had happened they did not try to
ecture, but immediately inquired. "You
scarcely entered into the pyramid," said
of the attendants, "when a troop of Arabs
ed upon us: we were too few to resist
n, and too slow to escape. They were
it to search the tents, set us on our camels,
drive us along before them, when the ap-
ch of some Turkish horsemen put them
light; but they seized the lady Pekuah

with her two maids, and carried th
the Turks are now pursuing them b
gation, but I fear they will not be
take them."

The princess was overpowered wit
and grief. Rasselas, in the first h
resentment, ordered his servants to f
and prepared to pursue the robber
sabre in his hand. "Sir," said Imla
can you hope from violence or valo
Arabs are mounted on horses traine
and retreat; we have only beasts o
By leaving our present station we m
princess, but cannot hope to regain

In a short time the Turks returne
not been able to reach the enemy.
cess burst out into new lamentations
selas could scarcely forbear to repro
with cowardice; but Imlac was of o
the escape of the Arabs was no a
their misfortune, for perhaps they w
killed their captives rather than have
them.

CHAP. 34.

They return to Cairo without Pekuah.

THERE was nothing to be hoped from longer stay. They returned to Cairo repenting of their curiosity, censuring the negligence of the government, lamenting their own rashness, which had neglected to procure a guard, inventing many expedients by which the loss of Pekuah might have been prevented, and resolving to do something for her recovery, though none could find any thing proper to be done.

Nekayah retired to her chamber, where her women attempted to comfort her by telling her that all had their troubles, and that Pekuah had enjoyed much happiness in the world for a long time, and might reasonably expect a change of fortune. They hoped that some good would befal her wheresoever she was, and that their mistress would find another friend who might supply her place. The princess made them no answer, and they continued the form of condolence, not much grieved in their hearts that the favourite was lost.

Next day the prince presented to the bassa a memorial of the wrong which he had suffered, and a petition for redress. The bassa threatened to punish the robbers, but did not

attempt to catch them, nor indeed could account or description be given by which might direct the pursuit.

It soon appeared that nothing would be by authority. Governors being accus to hear of more crimes than they can p and more wrongs than they can redre themselves at ease by indiscriminate gence, and presently forget the request they lose sight of the petitioner.

Imlac then endeavoured to gain some ligence by private agents. He found who pretended to an exact knowledge the haunts of the Arabs, and to regul respondence with their chiefs, and who undertook the recovery of Pekuah. O some were furnished with money for journey, and came back no more; some liberally paid for accounts which a few discovered to be false. But the p would not suffer any means however imp ble to be left untried. While she was something she kept her hope alive. A expedient failed, another was suggested; one messenger returned unsuccessful, a was dispatched to a different quarter.

Two months had now passed, and of ah nothing had been heard; the hope they had endeavoured to raise in each grew more languid, and the princess, she saw nothing more to be tried, sunk

lable in hopeless dejection. A tho
mes she reproached herself with th
mpliance by which she permitted her
te to stay behind her. "Had not my
ss," said she, "lessened my authority,
I had not dared to talk of her terrors.
ght to have feared me more than spec
A severe look would have overpowered
peremptory command would have com
obedience. Why did foolish indulgence
upon me? Why did I not speak, and
to hear?"

"eat princess," said Imlac, "do not re
yourself for your virtue, or consider
blameable by which evil has accident
:en caused. Your tenderness for the
:y of Pekuah was generous and kind,
we act according to our duty, we com
e event to Him by whose laws our ac
re governed, and who will suffer none
inally punished for obedience. When
spect of some good, whether natural or
we break the rules prescribed us, we
aw from the direction of superior wis
and take all consequences upon our
. Man cannot so far know the connex
causes and events as that he may ven
o do wrong in order to do right. When
rsue our end by lawful means, we may
console our miscarriage by the hope of
recompense. When we consult only
vn policy, and attempt to find a nearer

way to good, by overleapi
aries of right and wrong
even by success, because
consciousness of our faul
the disappointment is irr
How comfortless is th
feels at once the pangs
tion of calamity which g
him?

" Consider, princess,
your condition, if the lad
ed to accompany you, ar
stay in the tents, had b
how would you have bor
had forced her into the
died before you in agoni

" Had either happene
could not have endured
have been tortured to m
brance of such cruelty,
away in abhorrence of m

" This at least," said I
reward of virtuous conc
consequence can oblige

CHAP. 35.

The Princess languishes for want of Pekuah.

NEKAYAH being thus reconciled to herself, found that no evil is insupportable but that which is accompanied with consciousness of wrong. She was, from that time, delivered from the violence of tempestuous sorrow, and sunk into silent pensiveness and gloomy tranquillity. She sat from morning to evening recollecting all that had been done or said by her Pekuah, treasured up with care every trifle on which Pekuah had set an accidental value, and which might recal to mind any little incident or careless conversation. The sentiments of her, whom she now expected to see no more, were treasured in her memory as rules of life, and she deliberated to no other end than to conjecture on any occasion what would have been the opinion and counsel of Pekuah.

The women, by whom she was attended, knew nothing of her real condition, and therefore she could not talk to them but with caution and reserve. She began to remit her curiosity, having no great care to collect notions which she had no convenience of uttering. Rasselas endeavoured first to comfort, and afterwards to divert her; he hired musicians, to whom she seemed to listen, but did not

hem, and procured masters to
various arts, whose lectures, w
d her again, were again to be r
had lost her taste of pleasure, and
n of excellence; and her mind,
ed into short excursions, always
he image of her friend.

mlac was every morning earnestly
renew his inquiries, and was ask
ht whether he had yet heard of
not being able to return the prin
nswer that she desired, he was less
willing to come into her presence,
served his backwardness, and comman
to attend her. "You are not," said
confound impatience with resentmer
suppose that I charge you with neg
because I repine at your unsuccessful
do not much wonder at your absence;
that the unhappy are never pleasing,
all naturally avoid the contagion of
To hear complaints is wearisome ali
wretched and the happy: for who wou
by adventitious grief the short gleams
which life allows us? or who that is st
under his own evils will add to t
miseries of another?

"The time is at hand when non
disturbed any longer by the sighs of
my search after happiness is now
I am resolved to retire from the wo
its flatteries and deceits, and will

n solitude, without any other care than ompose my thoughts, and regulate my hou y a constant succession of innocent occupa- ions, till, with a mind [illegible]ified from all earthly lesires, I shall enter into that state to which ll are hastening, and in which I hope again to njoy the friendship of Pekuah."

"Do not entangle your mind," said Imlac, by irrevocable determinations, nor increase the burthen of life by a voluntary accumulation of misery: the weariness of retirement will continue or increase when the loss of Pekuah is forgotten. That you have been deprived of one pleasure, is no very good reason for re- jection of the rest."

"Since Pekuah was taken from me," said the princess, "I have no pleasure to reject or to retain. She that has no one to love or trust has little to hope. She wants the radical principle of happiness. We may, perhaps, allow that what satisfaction this world can afford, must arise from the conjunction of wealth, knowledge, and goodness: wealth is nothing but as it is bestowed, and knowledge nothing but as it is communicated: they must therefore be imparted to others, and to whom could I now delight to impart them? Goodness affords the only comfort which can be enjoyed without a partner, and goodness may he prac- tised in retirement."

"How far solitude may admit goodness, or advance it, I shall not," replied Imlac, "do

te at present. Remember the conf
e pious hermit. You will wish to re
the world, when the image of your
ion has left your th[illegible]hts." "That
said Nekayah, "will never come. Th
rous frankness, the modest obsequi
and the faithful secrecy of my dear
will always be more missed, as I sh
longer to see vice and folly."

"The state of a mind oppressed with
den calamity," said Imlac, "is like tha
fabulous inhabitants of the new create
who, when the first night came upo
supposed that day would never return.
the clouds of sorrow gather over us,
nothing beyond them, nor can imagi
they will be dispelled: yet a new d
ceeded to the night, and sorrow is nev
without a dawn of ease. But they
strain themselves from receiving com
as the savages would have done, had t
out their eyes when it was dark. Our
like our bodies, are in continual flux
thing is hourly lost, and something a
To lose much at once is inconven
either; but while the vital powers ren
injured, nature will find the means of
tion. Distance has the same effect
mind as on the eye, and while we glid
the stream of time, whatever we leave
us is always lessening, and that wh
approach increasing in magnitude.

suffer life to stagnate; it will grow muddy for want of motion: commit yourself again to the current of the world; Pekuah will vanish by degrees; you will meet in your way some other favourite, or learn to diffuse yourself in general conversation."

"At least," said the prince, "do not despair before all remedies have been tried: the inquiry after the unfortunate lady is still continued, and shall be carried on with yet greater diligence, on condition that you will promise to wait a year for the event, without any unalterable resolution."

Nekayah thought this a reasonable demand, and made the promise to her brother, who had been advised by Imlac to require it. Imlac had, indeed, no great hope of regaining Pekuah; but he supposed, that if he could secure the interval of a year, the princess would be then in no danger of a cloister.

CHAP. 36.

Pekuah is still remembered. The progress of Sorrow.

NEKAYAH, seeing that nothing was omitted for the recovery of her favourite, and having, by her promise, set her intention of retirement at a distance, began imperceptibly

to return to common cares
pleasures. She rejoiced with
consent at the suspension of her
sometimes caught herself with
the act of turning away her mind
membrance of her, whom yet
never to forget.

She then appointed a certain
day for meditation on the merits
of Pekuah, and for some weeks
stantly at the time fixed, and
her eyes swollen and her counten
By degrees she grew less scrupu
fered any important and press
to delay the tribute of daily tea
yielded to less occasions; som
what she was indeed afraid to re
at last, wholly released herself f
of periodical affliction.

Her real love of Pekuah was
ished. A thousand occurrences
back to memory, and a thousan
nothing but the confidence of
supply, made her frequently re
therefore, solicited Imlac never
inquiry, and to leave no art of i
tried, that, at least, she might
fort of knowing that she did not
ligence or sluggishness. "Yet w
"is to be expected from our pu
ness, when we find the state of
that happiness itself is the ca

hy should we endeavour to attain that, ich the possession cannot be secured? all henceforward fear to yield my heart to cellence, however bright, or to fondness, wever tender, lest I should lose again what have lost in Pekuah."

CHAP. 37.

The Princess hears news of Pekuah.

IN seven months, one of the messengers, ho had been sent away upon the day when e promise was drawn from the princess, turned, after many unsuccessful rambles, om the borders of Nubia, with an account at Pekuah was in the hands of an Arab ief, who possessed a castle or fortress on the tremity of Egypt. The Arab, whose rev-ue was plunder, was willing to restore her, th her two attendants, for two hundred nces of gold.

The price was no subject of debate. The incess was in extacies when she heard that r favourite was alive, and might so cheaply ransomed. She could not think of delay-g for a moment Pekuah's happiness or her n, but entreated her brother to send back e messenger with the sum required. Imlac ing consulted, was not very confident of the

eracity of the relator, and was still
oubtful of the Arab's faith, who might,
ere too liberally trusted, detain at once
noney and the captives. He thought it
erous to put themselves in the power of
Arab, by going into his district, and could
xpect that the rover would so much ex
imself as to come into the lower coun
where he might be seized by the forces of
assa.

It is difficult to negociate where neither
rust. But Imlac, after some deliberation,
ected the messenger to propose that Pek
hould be conducted by ten horsemen to
nonastery of St. Anthony, which is situate
he deserts of Upper Egypt, where she sh
e met by the same number, and her ra
hould be paid.

That no time might be lost, as they exp
d that the proposal would not be refused,
nmediately began their journey to the
astery; and, when they arrived, Imlac w
orward with the former messenger to
Arab's fortress. Rasselas was desirous to
ith them; but neither Imlac nor his sis
ould consent. The Arab, according to
ustom of his nation, observed the laws of h
itality with great exactness to those who
hemselves into his power, and, in a few d
rought Pekuah with her maids, by easy jo
ies, to the place appointed, where receiv
e stipulated price, he restored her with g

respect to liberty and her friends, and undertook to conduct them back towards Cairo beyond all danger of robbery or violence.

The princess and her favourite embraced each other with transport too violent to be expressed, and went out together to pour their tears of tenderness in secret, and exchange professions of kindness and gratitude. After a few hours they returned into the refectory of the convent, where, in the presence of the prior and his brethren, the prince required of Pekuah the history of her adventures.

CHAP. 38.

The Adventures of the Lady Pekuah.

"AT what time, and in what manner, I was forced away," said Pekuah, "your servants have told you. The suddenness of the event struck me with surprise, and I was at first rather stupified than agitated with any passion of either fear or sorrow. My confusion was increased by the speed and tumult of our flight, while we were followed by the Turks, who, as it seemed, soon despaired to overtake us, or were afraid of those whom they made a show of menacing.

"When the Arabs saw themselves out of danger, they slackened their course, and as

s less harrassed by external violence,
n to feel more uneasiness in my
after some time we stopped near a
shaded with trees, in a pleasant meadow,
we were set upon the ground, and offere
refreshments as our masters were pa
I was suffered to sit with my maids
from the rest, and none attempted to c
or insult us. Here I first began to f
full weight of my misery. The girls wa
ing in silence, and from time to time
on me for succour. I knew not to wh
dition we were doomed, nor could I con
where would be the place of our captiv
whence to draw any hope of deliveran
was in the hands of robbers and savage
had no reason to suppose that their pi
more than their justice, or that they
forbear the gratification of any ardour of
or caprice of cruelty. I, however, kis
maids, and endeavoured to pacify them
marking that we were yet treated wi
cency, and that, since we were now c
beyond pursuit, there was no danger of vi
to ourlives.

" When we were to be set again on
back, my maids clung round me, and r
to be parted, but I commanded them
irritate those who had us in their power.
travelled the remaining part of the day th
an unfrequented and pathless country
came by moon-light to the side of a hill,

e rest of the troop was stationed.
nts were pitched, and their fires kindle
r chief was welcomed as a man muc
ved by his dependants.

" We were received into a large tent, w
found women who had attended their
nds in the expedition. They set before
e supper which they had provided, an
t it rather to encourage my maids, tha
mply with any appetite of my own. Wh
e meat was taken away, they spread the c
ts for repose. I was weary, and hoped
d in sleep that remission of distress whi
ture seldom denies. Ordering myself ther
re to be undrest, I observed that the wome
oked very earnestly upon me, not expecting
suppose, to see me so submissively attende
When my upper vest was taken off, they wer
pparently struck with the splendour of m
othes, and one of them timorously laid he
nd upon my embroidery. She then wer
t, and, in a short time, came back, with ar
her woman, who seemed to be of higher ranl
d greater authority. She did, at her er
ance, the usual act of reverence, and takin
e by the hand, placed me in a smaller ten
pread with finer carpets, where I spent th
ght quietly with my maids.

" In the morning, as I was sitting on th
rass the chief of the troop came towards m
rose up to receive him, and he bowed wit
eat respect. "Illustrious lady," said he, "w

fortune is better than I had presumed to
I am told by my women, that I have a pr
in my camp." "Sir, answered I, your
have deceived themselves and you; I
a princess, but an unhappy stranger
tended soon to have left this country, in
I am now to be imprisoned for ever." "
ever, or whencesoever, you are, return
Arab, your dress, and that of your ser
show your rank to be high, and your wea
be great. Why should you, who can so
procure your ransom, think yourself in
of perpetual captivity? The purpose
incursions is to increase my riches, or
properly, to gather tribute. The sons o
mael are the natural and hereditary lo
this part of the continent, which is usur
late invaders, and low-born tyrants, from
we are compelled to take by the sword
is denied to justice. The violence of w
mits no distinction; the lance, that is lif
guilt and power, will sometimes fall on
cence and gentleness."

"How little," said I, "did I expect th
terday it should have fallen upon me!"

"Misfortunes," answered the Arab, "
always be expected. If the eye of hu
could learn reverence or pity, excellen
yours had been exempt from injury. B
angels of affliction spread their toils al
the virtuous and the wicked, for the
and the mean. Do not be disconsolate:

e of the lawless and cruel rovers of th
; I know the rules of civil life: I will
ır ransom, give a passport to your mes-
', and perform my stipulation with nice
ıality."
ıu will easily believe that I was pleased
ıis courtesy: and finding that his pre-
ant passion was desire of money, I be-
w to think my danger less, for I knew
o sum would be thought too great for
lease of Pekuah. I told him that he
l have no reason to charge me with in-
ıde if I was used with kindness, and that
ınsom which could be expected for a
of common rank, would be paid; but
ɛ must not persist to rate me as a prin-
He said, he would consider what he
l demand, and then smiling, bowed and
l.
ıon after the women came about me,
ontending to be more officious than the
and my maids themselves were served
everence. We travelled onward by short
es. On the fourth day the chief told me,
ıy ransom must be two hundred ounces
d; which I not only promised him, but
im, that I would add fifty more, if I and
ıids were honourably treated.
never knew the power of gold before.
that time I was the leader of the troop.
ıarch of every day was longer or short-
I commanded, and the tents were

..h I can retire unpursued. You may ... pose in security: here are few pleasure... ere is no danger." He then led me ... nner apartments, and seating me on the ... couch, bowed to the ground. His wo... considered me as a rival, looked on ... malignity; but being soon informed ... a great lady detained only for my ... began to vie with each other in obsequi... and reverence.

"Being again comforted with new ... ances of speedy liberty, I was for so... diverted from impatience by the no... the place. The turrets overlooked the ... try to a great distance, and afforded a v... many windings of the stream. In the ... wandered from one place to another; ... course of the sun varied the splendour ... prospect, and saw many things which ... never seen before. The crocodiles and ... horses are common in this unpeopled r... and I often looked upon them with ... though I knew that they could not hur... For some time I expected to see mer... and tritons, which, as Imlac has told m... European travellers have stationed in the ... but no such beings ever appeared; and ... Arab, when I inquired after them, laugh... my credulity.

"At night the Arab always attended m... a tower set apart for celestial observati... where he endeavoured to teach me the na...

ourses of the stars. I had no great
n to this study, but an appearance o
n was necessary to please my instru
valued himself for his skill; and,
while I found some employment requis
guile the tediousness of time, which w
passed always amidst the same object
weary of looking in the morning o
s from which I had turned away wear
evening: I therefore was at last wil
to observe the stars rather than do
g, but could not always compose my
his, and was very often thinking on
yah, when others imagined me contem-
g the sky. Soon after the Arab went
another expedition, and then my only
re was to talk with my maids about the
nt by which we were carried away, and
ppiness that we should all enjoy at the
our captivity."

re were women in your Arab's for-
said the princess, "why did you not
em your companions, enjoy their con-
, and partake their diversions? In a
ere they found business or amuse-
y should you alone sit corroded with
ncholy? or why could you not bear
months, that condition to which they
emned for life?"

versions of the women," answered
were only childish play, by which
ccustomed to stronger operation

ld not be kept busy. I could do all whi
by delighted in doing, by powers merely
sitive, while my intellectual faculties
flown to Cairo. They ran from room to
as a bird hops from wire to wire in
They danced for the sake of motion,
frisk in a meadow. One sometimes pre
ed to be hurt, that the rest might be al
or hid herself that another might se
Part of the time passed in watching th
gress of light bodies that floated on the
and part in marking the various form
which clouds broke in the sky.

"Their business was only needle
which I and my maids sometimes helped
but you know that the mind will easily st
from the fingers, nor will you suspect th
tivity and absence from Nekayah could
solace from silken flowers.

"Nor was much satisfaction to be
from their conversation; for of what
they be expected to talk? They had
nothing; for they had lived from early
in that narrow spot: of what they had
seen they could have no knowledge, for
could not read. They had no ideas but o
few things that were within their view
had hardly names for any thing but
clothes and their food. As I bore a supe
character, I was often called to terminate th
quarrels, which I decided as equitably
could. If it could have amused me to he

complaints of each against the rest, have been often detained by long stories; motives of their animosity were so that I could not listen without intercept- tale."

," said Rasselas, "can the Arab, whom recounted as a man of more than com- accomplishments, take any pleasure in when it is filled only with women ? Are they exquisitely beautiful ?"

do not," said Pekuah, "want that England ignoble beauty which may sub- out sprightliness or sublimity, without of thought, or dignity of virtue. But like the Arab, such beauty was only a casually plucked, and carelessly thrown Whatever pleasures he might find them, they were not those of friend- or society. When they were playing him, he looked on them with inattentive rity: when they vied for his regard, sometimes turned away disgusted. As they no knowledge, their talk could take no from the tediousness of life: as they choice, their fondness or appearance dness, excited in him neither pride nor itude; he was not exalted in his own es- by the smiles of a woman who saw no her man, nor was much obliged by that re- ard, of which he could never know th- rity, and which he might often p-

exerted, not so much to delight him
ain a rival. That which he gave,
received, as love, was only a careless
tion of superfluous time, such love as
bestow upon that which he despises,
has neither hope nor fear, neither joy
row."

"You have reason, lady, to think
happy," said Imlac, "that you have b
easily dismissed. How could a mind
for knowledge, be willing, in an int
famine, to lose such a banquet as
conversation."

"I am inclined to believe," answered
ah, "that he was for some time in su
for, notwithstanding his promise, when
proposed to dispatch a messenger to Ca
found some excuse for delay. While
detained in his house he made many
sions into the neighbouring countries, an
haps he would have refused to discharg
had his plunder been equal to his wishes
returned always courteous, related his
tures, delighted to hear my observation
endeavoured to advance my acquaintanc
the stars. When I importuned him t
away my letters, he soothed me with p
signs of honour and sincerity; and, w
could be no longer decently denied, p
troop again in motion, and left me to
in his absence. I was much afflicted
studied procrastination, and was som

that I should be forgotten; that
eave Cairo, and I must end my days
d of the Nile.
rew at last hopeless and dejected, and
f little to entertain him, that he for a
nore frequently talked with my maids.
e should fall in love with them, or with
ght have been equally fatal, and I was
ch pleased with the growing friendship.
iety was not long; for, as I recovered
egree of cheerfulness, he returned to
l I could not forbear to despise my for-
easiness.
still delayed to send for my ransom,
uld, perhaps, never have determined,
t your agent found his way to him.
ld which he would not fetch, he could
ect when it was offered. He hastened
pare for our journey hither, like a man
ed from the pain of an intestine conflict.
leavé of my companions in the house,
smissed me with cold indifference."
ayah having heard her favourite's rela-
se and embraced her, and Rasselas gave
hundred ounces of gold, which she
ted to the Arab for the fifty that were
ed.

CHAP. 40.

The History of a Man of Lear

THEY returned to Cairo, and we pleased at finding themselves toge none of them went much abroad. T began to love learning, and one da to Imlac that he intended to devote science, and pass the rest of his days solitude.

"Before you make your final ch swered Imlac, "you ought to ex hazards, and converse with some of are grown old in the company of th I have just left the observatory of most learned astronomers of the w has spent forty years in unwearied to the motions and appearances of tial bodies, and has drawn out his s less calculations. He admits a f once a month to hear his deductio joy his discoveries. I was introd man of knowledge worthy of his not of various ideas, and fluent conve commonly welcome to those whose have been long fixed upon a single who find the images of other thing away. I delighted him with my he smiled at the narrative of my tr

was glad to forget the constellations, and descend for a moment into the lower world.

"On the next day of vacation I renewed my visit, and was so fortunate as to please him again. He relaxed from that time the severity of his rule, and permitted me to enter at my own choice. I found him always busy, and always glad to be relieved. As each knew much which the other was desirous of learning, we exchanged our notions with great delight. I perceived that I had every day more of his confidence, and always found new cause of admiration in the profundity of his mind. His comprehension is vast, his memory capacious and retentive, his discourse is methodical, and his expression clear.

"His integrity and benevolence are equal to his learning. His deepest researches and closest favourite studies are willingly interrupted for any opportunity of doing good by his counsel or his riches. To his closest retreat, at his most busy moments, all are admitted that want his assistance; 'For though I exclude idleness and pleasure, I will never,' says he, 'bar my doors against charity. To man is permitted the contemplation of the skies, but the practice of virtue is commanded."

"Surely," said the princess, "this man is happy."

"I visited him," said Imlac, "with more and more frequency, and was every time more enamoured of his conversation: he was sup-

aughtiness, courte
ity, and communicative wit
tion. I was at first, great princ
pinion, thought him the happiest
nd often congratulated him on t
hat he enjoyed. He seemed to h
with indifference but the praises c
ion, to which he always returned
nswer, and diverted the conversat
ther topic.

"Amidst this willingness to be
abour to please, I had quickly re
gine that some painful sentim
pon his mind. He often looked
owards the sun, and let his voic
nidst of his discourse. He would
when we were alone, gaze upon m
with the air of a man who longe
what he was yet resolved to sup
would often send for me with vehe
ions of haste, though, when I cam
ad nothing extraordinary to say
imes when I was leaving him, w
ack, pause a few moments, and t
me."

CHAP. 41.

The Astronomer discovers the cause of ... uneasiness.

AT last the time came when the secr kept his reserve. We were sitting togeth last night in the turret of his house, watchi the emersion of a satellite of Jupiter. A su den tempest clouded the sky, and disappoint our observation. We sat a while silent in t dark, and then he addressed himself to me these words: 'Imlac, I have long consider my friendship as the greatest blessing of m life. Integrity without knowledge is we and useless, and knowledge without integri is dangerous and dreadful. I have found thee all the qualities requisite for trust, ben volence, experience, and fortitude. I ha long discharged an office which I must so quit at the call of nature, and shall rejoice the hour of imbecility and pain to devolve upon thee.'

"I thought myself honoured by this tes mony, and protested that whatever could co duce to his happiness, would add likewise mine.

"Hear, Imlac, what thou wilt not with difficulty credit. I have possessed for fi years the regulation of weather, and the di tribution of the seasons: the sun has listen

[redacted] and passed from tropic [redacted] by [redacted] direction; the clouds [redacted] poured their waters, and the [redacted] overflowed at my command; I have [redacted] e rage of the dogstar, and mitigated rvours of the crab. The winds alone, e elemental powers, have hitherto y authority, and multitudes have equinoctial tempests, which I found able to prohibit or restrain. I have tered this great office with exact d made to the different nations of i impartial dividend of rain and What must have been the misery of lobe, if I had limited the clouds to gions, or confined the sun to either e equator?"

CHAP. 42.

The opinion of the Astronomer is [illegible] and justified.

"I SUPPOSE he discovered in me, thr he obscurity of the room, some token mazement and doubts, for, after a short pa e proceeded thus:

"Not to be easily credited will neither rize nor offend me; for I am probably 'st of human beings to whom this [illegible]

been imparted. Nor do I k[illegible] deem this distinction a reward or punishment. Since I have possessed it I have been far less happy than before, and nothing but the consciousness of good intention could have enabled me to support the weariness of unremitted vigilance."

"How long, sir," said I, "has this great office been in your hands?"

"About ten years ago," said he, "my daily observation of the changes of the sky led me to consider, whether, if I had the power of the seasons, I could confer greater plenty upon the inhabitants of the earth. This contemplation fastened on my mind, and I sat days and nights in imaginary dominion, pouring upon this country and that the showers of fertility, and seconding every fall of rain with a due proportion of sunshine. I had yet only the will to do good, and did not imagine that I should ever have the power.

"One day, as I was looking on the fields withering with heat, I felt in my mind a sudden wish that I could send rain on the southern mountains, and raise the Nile to an inundation. In the hurry of my imagination I commanded rain to fall, and by comparing the time of my command, with that of the inundation, I found that the clouds had listened to my lips."

"Might not some other cause," said I, "pro-

this co[illegible]currence? The Nile does not ys rise on the same day.

" Do not believe,' said he with impatie ' that such objections could escape me; I soned long against my own conviction, laboured against truth with the utmost o nacy. I sometimes suspected myself of ness, and should not have dared to impart secret but to a man like you, capable of dis guishing the wonderful from the impossi and the incredible from the false.'

" Why, sir, said I, do you call that incr ble, which you know, or think you know, true?

" Because,' said he, ' I cannot prove it any external evidence; and I know too the laws of demonstration to think that conviction ought to influence another, cannot, like me, be conscious of its force therefore, shall not attempt to gain credit disputation. It is sufficient that I feel power, that I have long possessed, and e day exerted it. But the life of man is sh the infirmities of age increase upon me, the time will soon come, when the regul of the year must mingle with the dust. care of appointing a successor has long turbed me; the night and the day have b spent in comparisons of all the charact which have come to my knowledge, and I h *yet found* none so worthy as thyself.'

CHAP. 43.

The Astronomer leaves Imlac his directions.

"HEAR, therefore, what I shall impart with attention, such as the welfare of a world requires. If the task of a king be considered as difficult, who has the care only of a few millions, to whom he cannot do much good or harm, what must be the anxiety of him, on whom depends the action of the elements, and the great gifts of light and heat!—Hear me therefore with attention.

"I have diligently considered the position of the earth and sun, and formed innumerable schemes in which I changed their situation. I have sometimes turned aside the axis of the earth, and sometimes varied the ecliptic of the sun: but I have found it impossible to make a disposition by which the world may be advantaged; what one region gains another loses, by an imaginable alteration, even without considering the distant parts of the solar system with which we are unacquainted. Do not, therefore, in thy administration of the year, indulge thy pride by innovation; do not please thyself with thinking that thou canst make thyself renowned to all future ages, by disordering the seasons. The memory of mischief is no desirable fame. Much less will it become thee to let kindness or interest

er rob other countrie
it on thine own. For us the
lent."

" I promised, that when I pos
power, I would use it with inflexib
and he dismissed me pressing my
heart,' said he, ' will be now at r
benevolence will no more destroy
have found a man of wisdom and
whom I can cheerfully bequeath
ance of the sun."

The prince heard this narratio
serious regard; but the princess
Pekuah convulsed herself with laug
dies," said Imlac, " to mock the
human afflictions is neither charita
Few can attain this man's knowled
practise his virtues; but all ma
calamity. Of the uncertainties of
state, the most dreadful and alar
uncertain continuance of reason."

The princess was recollected,
vourite was abashed. Rasselas,
affected, inquired of Imlac whethe
such maladies of the mind freque
they were contracted?

CHAP. 44.

The dangerous prevalence of Imagination.

"DISORDERS of intellect," answered [illegible] "happen much more often than superficial observers will easily believe. Perhaps, to speak with rigourous exactness, no human mind is in its right state. There is no man whose imagination does not sometimes predominate over his reason, who can regulate his attention wholly by his will, and whose ideas will come and go at his command. No such man will be found in whose mind airy notions may not sometimes tyrannize, and force him to hope or fear beyond the limits of sober probability. All power of fancy over reason is a degree of insanity; but while this power is such as we can controul and repress, it is not visible to others, nor considered as any depravation of the mental faculties: it is not pronounced madness but when it becomes ungovernable, and apparently influences speech or action.

"To indulge the power of fiction, and send imagination out upon the wing, is often the delight of those who delight too much in silent speculation. When we are alone we are not always busy; the labour of excogitation is too violent to last long; the ardour of inquiry will sometimes give way to idleness or satiety.

He who has nothing external that can divert him, must find pleasure in his own thoughts, and must conceive himself what he is not; for who is pleased with what he is? He then expatiates in boundless futurity, and culls from all imaginable conditions that which for the present moment he should most desire, amuses his desires with impossible enjoyments, and confers upon his pride unattainable dominion. The mind dances from scene to scene, unites all pleasures in all combinations, and riots in delights which nature and fortune, with all their bounty, cannot bestow.

"In time, some particular train of ideas fixes the attention, all other intellectual gratifications are rejected; the mind, in weariness or leisure, recurs constantly to the favourite conception, and feasts on the luscious falsehood, whenever she is offended with the bitterness of truth. By degrees the reign of fancy is confirmed; she grows first imperious, and in time despotic. Then fictions begin to operate as realities, false opinions fasten upon the mind, and life passes in dreams of rapture or of anguish.

"This, sir, is one of the dangers of solitude, which the hermit has confessed not always to promote goodness, and the astronomer's misery has proved to be not always propitious to wisdom."

"*I will* no more," said the favourite, "imagine *myself* the queen of Abissinia. I have often

spent the hours which the princess gave to my own disposal, in adjusting ceremonies and regulating the court; I have repressed the pride of the powerful, and granted the petitions of the poor: I have built new palaces in more happy situations, planted groves upon the tops of mountains, and have exulted in the beneficence of royalty, till, when the princess entered, I had almost forgotten to bow down before her."

"And I," said the princess, "will not allow myself any more to play the shepherdess in my waking dreams. I have often soothed my thoughts with the quiet and innocence of pastoral employments, till I have in my chamber heard the winds whistle, and the sheep bleat; sometimes freed the lamb entangled in the thicket, and sometimes with my crook encountered the wolf. I have a dress like that of the village maids, which I put on to help my imagination, and a pipe on which I play softly, and suppose myself followed by my flocks."

"I will confess," said the prince, "an indulgence of fantastic delight more dangerous than yours. I have frequently endeavoured to image the possibility of a perfect government, by which all wrong should be restrained, all vice reformed, and all the subjects preserved in tranquillity and innocence. This thought produced innumerable schemes of reformation, and dictated many useful regulations and salutary edicts. This has been the

, and sometimes the labour of my
and I start, when I think with how l
sh I once supposed the death of my b
my brothers."

"Such," says Imlac, "are the effects o
nary schemes: when we first form the
ow them to be absurd, but familiarise
degrees, and in time lose sight of
lly."

CHAP. 45.

They discourse with an Old Man.

THE evening was now far past, and
rose to return home. As they walked a
the bank of the Nile, delighted with the b
of the moon quivering on the water; they
at a small distance an old man whom
prince had often heard in the assembly o
sages.

"Yonder," said he, "is one whose
have calmed his passions, but not cloude
reason: let us close the disquisitions o
night, by inquiring what are his sentime
his own state, that we may know wh
youth alone is to struggle with vexatio
whether any better hope remains for the
part of life."

Here the sage approached and

them. They invited him to join their wa and prattled awhile as acquaintance that h unexpectedly met one another. The old man was cheerful and talkative, and the way seemed short in his company. He was pleased to find himself not disregarded, accompanied them to their house, and, at the prince's request, entered with them. They placed him in the seat of honour, and set wine and conserves before him.

"Sir," said the princess, "an evening walk must give to a man of learning, like you, pleasures which ignorance and youth can hardly conceive. You know the qualities and the causes of all that you behold, the laws by which the river flows, the periods in which the planets perform their revolutions. Every thing must supply you with contemplation, and renew the consciousness of your own dignity."

"Lady," answered he, "let the gay and the vigourous expect pleasure in their excursions; it is enough that age can obtain ease. To me the world has lost its novelty: I look round, and see what I remember to have seen in happier days. I rest against a tree, and consider that in the same shade I once disputed upon the annual overflow of the Nile with a friend who is now silent in the grave. I cast my eyes upwards, fix them on the changing moon, and think with pain on the vicissitudes of life. I have ceased to take much delight in physic-

truth; for what have I to do with those things which I am soon to leave?"

"You may at least recreate yourself," said Imlac, "with the recollection of an honourable and useful life, and enjoy the praise which all agree to give you."

"Praise," said the sage with a sigh, "is to an old man an empty sound. I have neither mother to be delighted with the reputation of her son, nor wife to partake the honours of her husband. I have outlived my friends and my rivals. Nothing is now of much importance; for I cannot extend my interest beyond myself. Youth is delighted with applause, because it is considered as the earnest of some future good, and because the prospect of life is far extended: but to me, who am now declining to decrepitude, there is little to be feared from the malevolence of men, and yet less to be hoped from their affection or esteem. Something they may yet take away, but they can give me nothing. Riches would now be useless, and high employment would be pain. My retrospect of life recalls to my view many opportunities of good neglected, much time squandered upon trifles, and more lost in idleness and vacancy. I leave many great designs unattempted, and many great attempts unfinished. My mind is burthened with no heavy crime, and therefore I compose myself to tranquillity; endeavour to *abstract* my thoughts from hopes and cares,

which, though reason knows them to be v[illegible] still try to keep their old possession of t[illegible] heart; expect with serene humility that hour which nature cannot long delay; and hope to possess in a better state that happiness which here I could not find, and that virtue which here I have not attained."

He rose and went away, leaving his audience not much elated with the hope of long life. The prince consoled himself with remarking, that it was not reasonable to be disappointed by this account, for age had never been considered as the season of felicity; and if it was possible to be easy in decline and weakness, it was likely that the days of vigour and alacrity might be happy; that the noon of life might be bright, if the evening could be calm.

The princess suspected that age was querulous and malignant, and delighted to repress the expectations of those who had newly entered the world. She had seen the possessors of estates look with envy on their heirs, and known many who enjoyed pleasure no longer than they can confine it to themselves.

Pekuah conjectured, that the man was older than he appeared, and was willing to impute his complaints to delirious dejection: or else supposed that he had been unfortunate, and was therefore discontented: "For nothing," said she, "is more common, than to call our own condition the condition of life."

Imlac, who had no desire to see them de-

sed, smiled at the comforts whic
uld so readily procure to themsel
emembered, that at the same age,
qually confident of unmingled prosper
qually fertile of consolatory expedien
orbore to press upon them unwelcom
edge, which time itself would too so
ress. The princess and her lady re
adness of the astronomer hung up
inds, and they desired Imlac to ente
is office, and delay next morning the
he sun.

CHAP. 46.

The Princess and Pekuah visit the Astro

THE princess and Pekuah having t
rivate of Imlac's astronomer, thou
haracter at once so amiable and so
hat they could not be satisfied without
nowledge; and Imlac was requested
he means of bringing them together.

This was somewhat difficult; the philo
ad never received any visits from
hough he lived in a city that had m
Europeans, who followed the manners
wn countries, and many from other
he world, that lived there with Eu
berty. The ladies would not be refus

several schemes were proposed for the accomplishment of their design. It was proposed to introduce them as strangers in distress, to whom the sage was always accessible; but, after some deliberation, it appeared that by this artifice no acquaintance could be formed, for their conversation would be short, and they could not decently importune him often. "This," said Rasselas, "is true; but I have yet a stronger objection against the misrepresentation of your state. I have always considered it as treason against the great republic of human nature, to make any man's virtues the means of deceiving him, whether on great or little occasions. All imposture weakens confidence, and chills benevolence. When the sage finds that you are not what you seemed, he will feel the resentment natural to a man who, conscious of great abilities, discovers that he has been tricked by understandings meaner than his own; and, perhaps, the distrust, which he can never afterwards wholly lay aside, may stop the voice of counsel, and close the hand of charity: and where will you find the power of restoring his benefactions to mankind, or his peace to himself?"

To this no reply was attempted, and Imlac began to hope that their curiosity would subside; but, next day, Pekuah told him she had now found an honest pretence for a visit to the astronomer, for she would solicit permission to continue under him the studies

ich she had been initiated by the Arab
he princess might go with her either
ellow student, or because a woman could
lecently come alone. "I am afraid," s
mlac, "that he will be soon weary of
ompany: men advanced far in knowledg
ot love to repeat the elements of their
am not certain that even of the elemen
e will deliver them, connected with infer
nd mingled with reflections, you are a
apable auditress." "That," said Pe
must be my care: I ask of you only to
ne thither. My knowledge is, perhaps,
han you imagine it, and by concurring
with his opinions, I shall make him th
reater than it is."

The astronomer, in pursuance of this r
ution, was told, that a foreign lady, trave
n search of knowledge, had heard of his
ation, and was desirous to become his sch
The uncommonness of the proposal rai
nce his surprize and curiosity, and when
short deliberation, he consented to admi
e could not stay without impatience till
ext day.

The ladies dressed themselves mag
ently, and were attended by Imlac to th
ronomer, who was pleased to see hi
pproached with respect by persons of
plendid an appearance. In the exchan
he *first* civilities he was timorous and ba
t *when* the talk became regular he coll

her adventure at the pyramid, and of the ti
passed in the Arab's island. She told her
with ease and elegance, and her conversat
took possession of his heart. The discou
was then turned to astronomy: Pekuah
played what she knew: he looked upon he
a prodigy of genius, and entreated her no
desist from a study which she had so hap
begun.

They came again and again, and were ev
time more welcome than before. The s
endeavoured to amuse them, that they mi
prolong their visits, for he found his thoug
grow brighter in their company; the cloud
solicitude vanished by degrees, as he for
himself to entertain them, and he grie
when he was left at their departure to his
employment of regulating the seasons.

The princess and her favourite had

[illegible] often to the house of Imlac, where they distinguished him by extraordinary respect. He began gradually to delight in sublunary pleasures. He came early and departed late; laboured to recommend himself by assiduity and compliance; excited their curiosity after new arts, that they might still want his assistance; and when they made any excursion of pleasure or inquiry, entreated to attend them.

By long experience of his integrity and wisdom, the prince and his sister were convinced that he might be trusted without danger; and lest he should draw any false hopes from the civilities which he received, discovered to him their condition, with the motives of their journey; and required his opinion on the choice of life.

"Of the various conditions which the world spreads before you, which you shall prefer," said the sage, "I am not able to instruct you. I can only tell that I have chosen wrong. I have passed my time in study without experience; in the attainment of sciences which can, for the most part, be but remotely useful to mankind. I have purchased knowledge at the expense of all the common comforts of life: I have missed the endearing elegance of female friendship, and the happy commerce of domestic tenderness. If I have obtained any prerogatives above other students, they have been accompanied with fear, disquiet, and scrupulosity; but even of these prerog-

hatever they were, I have, since my
s have been diversified by more inter-
with the world, begun to question the
When I have been for a few days lost
ing dissipation, I am always tempted
that my inquiries have ended in error,
t I have suffered much, and suffered it
"

: was delighted to find that the sage's
anding was breaking through its mists,
olved to detain him from the planets till
ild forget his task of ruling them, and
should recover its original influence.
i this time the astronomer was receiv-
familiar friendship, and partook of all
ojects and pleasures: his respect kept
entive, and the activity of Rasselas did
re much time unengaged. Something
vays to be done; the day was spent in
; observations which furnished talk for
ning, and the evening was closed with
ne for the morrow.
sage confessed to Imlac, that since he
ngled in the gay tumults of life, and di-
his hours by a succession of amuse-
he found the conviction of his authority
e skies fade gradually from his mind,
gan to trust less to an opinion which
er could prove to others, and which he
und subject to variation, from causes in
reason had no part. "If I am acci-

ntally left alone for a few hours," said he, "my inveterate persuasion rushes upon my soul, and my thoughts are chained down by some irresistible violence; but they are soon disentangled by the prince's conversation, and instantaneously released at the entrance of Pekuah. I am like a man habitually afraid of spectres, who is set at ease by a lamp, and wonders at the dread which harrassed him in the dark; yet, if his lamp be extinguished, feels again the terrors which he knows that when it is light he shall feel no more. But I am sometimes afraid lest I indulge my quiet by criminal negligence, and voluntarily forget the great charge with which I am entrusted. If I favour myself in a known error, or am determined by my own ease in a doubtful question of this importance, how dreadful is my crime!"

"No disease of the imagination," answered Imlac, "is so difficult of cure, as that which is complicated with the dread of guilt: fancy and conscience then act interchangeably upon us, and so often shift their places, that the illusions of one are not distinguished from the dictates of the other. If fancy presents images not moral or religious, the mind drives them away when they give it pain; but when melancholic notions take the form of duty, they lay hold on the faculties without opposition, because we are afraid to exclude or *banish them*. For this reason the superstitious

are often melancholy, and the melancholy almost always superstitious.

"But do not let these suggestions of timidity overpower your better reason: the danger of neglect can be but as the probability of the obligation, which, when you consider it with freedom, you find very little, and that little growing every day less. Open your heart to the influence of the light, which, from time to time, breaks in upon you: when scruples importune you, which you in your lucid moments know to be vain, do not stand to parley, but fly to business or to Pekuah, and keep this thought always prevalent, that you are only one atom of the mass of humanity, and have neither such virtue nor vice, as that you should be singled out for supernatural favours or afflictions."

CHAP. 47.

The Prince enters, and brings a new topic.

"ALL this," said the astronomer, "I have often thought, but my reason has been so long subjugated by an uncontroulable and overwhelming idea, that it durst not confide in its own decisions. I now see how fatally I betrayed my quiet, by suffering chimeras to prey upon me in secret; but melancholy shrinks from communication, and I never found a man before, to whom I could impart my troubles, though I had been certain of relief. I rejoice to find my own sentiments confirmed by yours, who are not easily deceived, and can have no motive or purpose to deceive. I hope that time and variety will dissipate the gloom that has so long surrounded me, and the latter part of my days will be spent in peace."

"Your learning and virtue," said Imlac, "may justly give you hopes."

Rasselas then entered with the princess and Pekuah, and inquired, whether they had contrived any new diversion for the next day? "Such," said Nekayah, "is the state of life, that none are happy but by the anticipation of change: the change itself is nothing; when we have made it, the next wish is to change

again. The world is not yet exhausted; me see something to-morrow which I ne saw before."

"Variety," said Rasselas, "is so necess to content, that even the happy valley disgus me by the recurrence of its luxuries; ye could not forbear to reproach myself with i patience, when I saw the monks of St. Ant by support, without complaint, a life, not uniform delight, but uniform hardship."

"Those men," answered Imlac, "are l wretched in their silent convent than the Al sinian princes in their prison of pleas Whatever is done by the monks, is incited an adequate and reasonable motive. Th labour supplies them with necessaries; therefore cannot be omitted, and is certai rewarded. Their devotion prepares them another state, and reminds them of its proach, while it fits them for it. Their ti is regularly distributed; one duty succe another, so that they are not left open to distraction of unguided choice, nor lost in shades of listless inactivity. There is a c tain task to be performed at an appropria hour; and their toils are cheerful, beca they consider them as acts of piety, by wh they are always advancing towards endless licity."

"Do you think," said Nekayah, "that monastic rule is a more holy and less imper

ate than any other? May not he equal for future happiness who converses with mankind, who succours the di by his charity, instructs the ignoran learning, and contributes by his ind the general system of life: even the should omit some of the mortification are practised in the cloister, and allow such harmless delights as his conditi place within his reach?"

"This," said Imlac, "is a questio has long divided the wise, and perple good. I am afraid to decide on eith He that lives well in the world is bet he that lives well in a monastery. But, every one is not able to stem the tem of public life, and if he cannot conq may properly retreat. Some have litt to do good, and have likewise little to resist evil. Many are weary of th flicts with adversity, and are willing those passions which have long busied vain; and many are dismissed by age eases from the more laborious dutie ciety. In monasteries the weak and t may be happily sheltered, the weary pose, and the penitent may meditate. retreats of prayer and contemplatio something so congenial to the mind that perhaps there is scarcely one th *not purpose* to close his life in pious

on, with a few associates serious as himself.
" Such," said Pekuah, " has often been m
ish, and I have heard the princess declar
iat she should not willingly die in a crowd.
" The liberty of using harmless pleasures,
roceeded Imlac, " will not be disputed: bu
is still to be examined what pleasures ar
armless. The evil of any pleasure that Ne
ayah can image is not in the act itself, bu
i its consequences. Pleasure in itself harm
ss may become mischievous, by endearin
) us a state which we know to be transier
id probatory, and withdrawing our thought
om that, of which every hour brings u
earer to the beginning, and, of which n
ngth of time will bring us to the end. Mo
fication is not virtuous in itself, nor has an
ther use, but that it disengages us from th
lurements of sense. In the state of futur
erfection to which we all aspire, there wi
e pleasure without danger, and security witl
it restraint."

The princess was silent, and Rasselas, turn
ig to the astronomer, asked him, whether h
ould not delay her retreat, by showing he
)mething which she had not seen before?

" Your curiosity," said the sage, " has bee
) general, and your pursuit of knowledg
) vigourous, that novelties are not now ver
asily to be found: but what you can no lon
er procure from the living may be so

en by the dead. Among the wond
country are the catacombs, or the
positories, in which the bodies of t
generations were lodged, and whe
virtue of the gums which embali
they remain without corruption."

"I know not," said Rasselas, "
sure the sight of the catacombs can a
since nothing else offered, I am r
view them, and shall place this
other things which I have done,
would do something."

They hired a guard of horseme
next day visited the catacombs. V
were about to descend into the
caves, "Pekuah," said the princes
now again invading the habitatio
dead; I know that you will stay b
me find you safe when I return."
not be left," answered Pekuah; "
down between you and the prince."

They then all descended, and
wonder through the labyrinths of
ous passages, where the bodies w
rows on either side.

CHAP. 48.

Imlac discourses on the nature of the Soul.

"WHAT reason," said the prince, "can b
given why the Egyptians should thus exper
sively preserve those carcases which some n
tions consume with fire, others lay to mingl
with the earth, and all agree to remove fro
their sight, as soon as decent rites can be pe
formed."

"The original of ancient customs," said Im
lac, "is commonly unknown; for the practic
often continues when the cause has ceased
and concerning superstitious ceremonies it
vain to conjecture; for what reason did n
dictate, reason cannot explain. I have lon
believed that the practice of embalming aro
only from tenderness to the remains of rel
tions or friends; and to this opinion I am mo
inclined, because it seems impossible that th
care should have been general: had all th
dead been embalmed, their repositories mu
in time have been more spacious than th
dwellings of the living. I suppose only th
rich or honourable were secured from corru
tion, and the rest left to the course of nature

"But it is commonly supposed that th
Egyptians believed the soul to live as long
the body continued undissolved, and therefo
tried this method of eluding death."

"Could the wise Egyptians," said Nekayah, "think so grossly of the soul? If the soul could once survive its separation, what could it afterwards receive or suffer from the body?"

"The Egyptians would doubtless think erroneously," said the astronomer, "in the darkness of heathenism, and the first dawn of philosophy. The nature of the soul is still disputed, amidst all our opportunities of clearer knowledge; some yet say that it may be material, who, nevertheless, believe it to be immortal."

"Some," answered Imlac, "have indeed said that the soul is material, but I can scarcely believe that any man has thought it, who knew how to think; for all the conclusions of reason enforce the immateriality of mind, and all the notices of sense and investigations of science concur to prove the unconsciousness of matter.

"It was never supposed that cogitation is inherent in matter, or that every particle is a thinking being. Yet, if any part of matter be devoid of thought, what part can we suppose to think; Matter can differ from matter only in form, density, bulk, motion, and direction of motion: to which of these, however varied or combined, can consciousness be annexed? To be round or square, to be solid or fluid, to be great or little, to be moved slowly or swiftly one way or another, are modes of ma-

terial existence, all equally alien from the nature of cogitation. If matter be once without thought, it can only be made to think by some new modification, but all the modifications which it can admit are equally unconnected with cogitative powers."

"But the materialists," said the astronomer, "urge that matter may have qualities with which we are unacquainted."

"He who will determine," returned Imlac, "against that which he knows, because there may be something which he knows not; he that can set hypothetical possibility against acknowledged certainty, is not to be admitted among reasonable beings. All that we know of matter is, that matter is inert, senseless, and lifeless; and if this conviction cannot be opposed but by referring us to something that we know not, we have all the evidence that human intellect can admit. If that which is known may be over-ruled by that which is unknown, no being, not omniscient, can arrive at certainty."

"Yet let us not," said the astronomer, "too arrogantly limit the Creator's power."

"It is no limitation of Omnipotence," replied the poet, "to suppose that one thing is not consistent with another, that the same proposition cannot be at once true and false, that the same number cannot be even and odd, that cogitation cannot be conferred on that which is created incapable of cogitation."

know not," said Nekayah, this question. Does that hich, in my opinion, you h oved, necessarily include ete " Of immateriality," said Im re negative, and therefore ob teriality seems to imply a na perpetual duration as a consequ tion from all causes of decay ishes is destroyed by the solu texture, and separation of its we conceive how that which h therefore admits no solution, corrupted or impaired."

" I know not," said Rasselas ceive any thing without extens tended must have parts, and whatever has parts may be des

" Consider your own concep Imlac, " and the difficulty wil will find substance without e ideal form is no less real than yet an ideal form has no exte less certain when you think on your mind possesses the idea than that the pyramid itself is space does the idea of a pyram than the idea of a grain of co either idea suffer laceration? such is the cause: as though *power that* thinks; a power in *discerptible.*"

"But the Being," said Nekayah, "whom
fear to name, the Being which made the sou
can destroy it."

"He, surely, can destroy it," answered Im
lac, "since, however unperishable, it receive
from a superior nature its power of duration
That it will not perish by any inherent caus
of decay, or principle of corruption, may b
shown by philosophy; but philosophy can tel
no more. That it will not be annihilated b
him that made it, we must humbly learn fron
higher authority."

The whole assembly stood awhile silent an
collected. "Let us return," said Rassela
"from this scene of mortality. How gloom
would be these mansions of the dead to hir
who did not know that he should never die
that what now acts shall continue its agency
and what now thinks shall think on for ever
Those that lie here stretched before us; th
wise and the powerful of ancient times, war
us to remember the shortness of our preser
state: they were, perhaps, snatched awa
while they were busy like us in the choice o
life."

"To me," said the princess, "the choice o
life is become less important; I hope here
after to think only on the choice of eternity."

They then hastened out of the caverns, and
under the protection of their guard, returne
to Cairo.

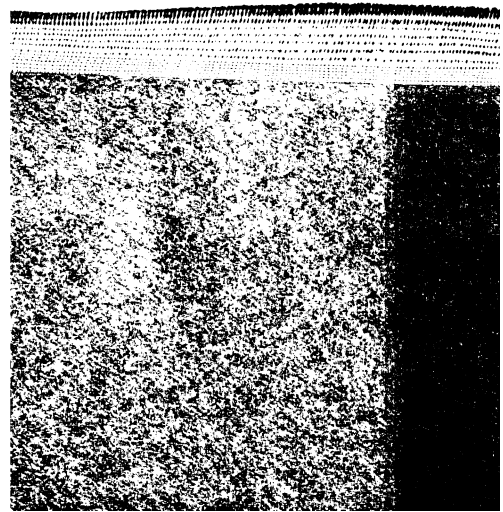
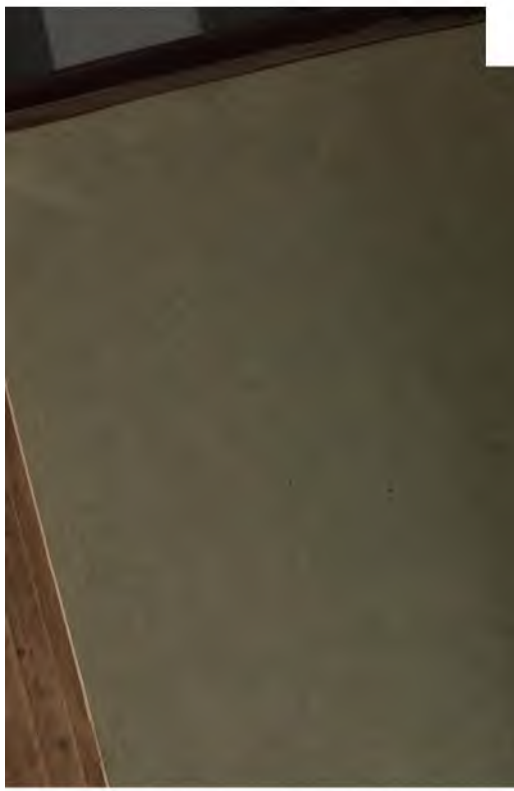
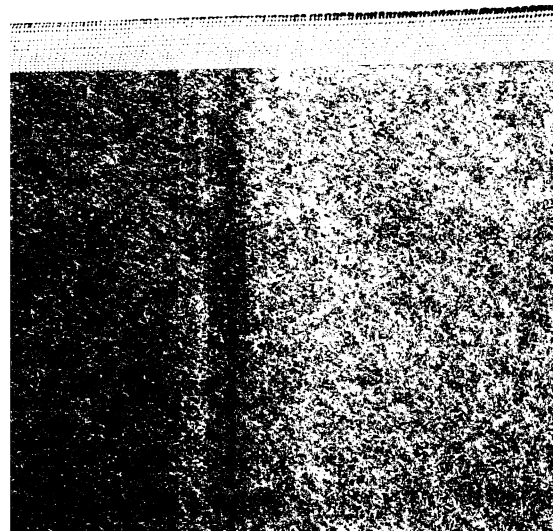
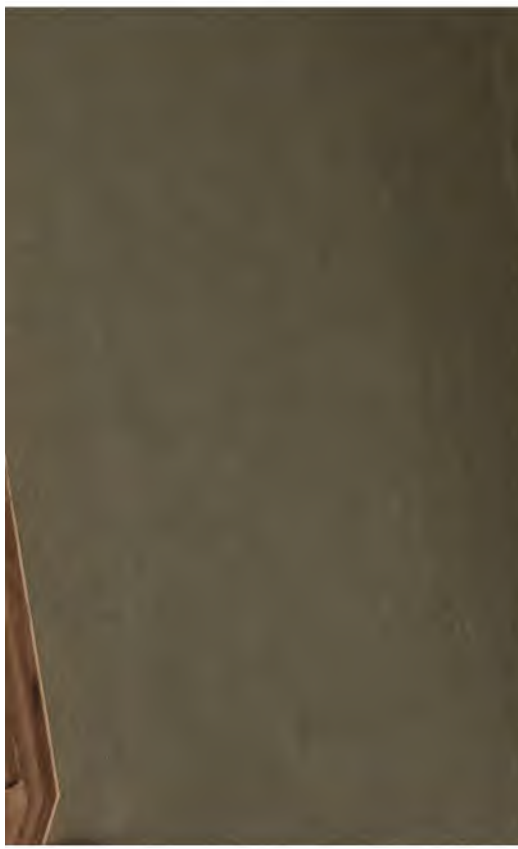
RASSELAS.

CHAP. 49.

The Conclusion, in which nothing is concluded.

IT was now the time of the inundation of the Nile: a few days after their visit to the catacombs, the river began to rise.

They were confined to their house. The whole region being under water, gave them no invitation to any excursions, and, being supplied with materials for talk, they diverted themselves with comparisons of the different forms of life which they had observed, and with various schemes of happiness which each of them had formed.

Pekuah was never so much charmed with any place as the convent of St. Anthony, where the Arab restored her to the princess, and wished only to fill it with pious maidens, and to be made prioress of the order: she was weary of expectation and disgust, and would gladly be fixed in some unvariable state.

The princess thought that of all sublunary things knowledge was the best: she desired first to learn all sciences, and then purposed to found a college of learned women in which she would preside, that, by conversing with the old, and educating the young, she might divide her time between the acquisition and